

THE  
ANGUTTARA NIKĀYA  
OF THE SUTTA PĪṬAKA  
EKA DUKA AND ṬĪKA NIPĀTA  
TRANSLATED FROM THE PĀLI TEXT

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BY  
EDMUND ROWLAND JAYETILLEKE GOONERATNE,

Justice of the Peace, Wāsala Mudaliyār  
Life Member of the Ceylon Branch of the Royal Asiatic Society,  
Honorary Secretary in Ceylon of the London Pāli Text Society,  
Editor of the Pāli Texts of the Vimāna Vatthu,  
Telakataha Gāthā, Pajjamadhu, Dātu Kathā  
&c., &c., &c.

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ENGLISH TRANSLATION OF THE  
EKA DUKA AND TIKĀ NIPĀTA OF  
THE AṄGUTTARA NIKĀYA.

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*Yam kinci samudaya dhamman sabbam tam nirodha dhamman.*

Whatsoever has a beginning in that is inherent also the  
necessity of dissolution; *Ambattha Sutta—Dīgha Nikāya.*



## PREFACE.

Evam acintiyā Buddhā, Buddhadhammā acintiyā,  
Acintyesu pasannānaṃ vipāko hoti acintiyō.

Thus the Buddhas are unfathomable by thought, Their Doctrines are unfathomable by thought, to those that believe therein unfathomable by thought are the fruits (of faith).

<sup>1</sup>—Mahāvamsa Tikā, P. 272.

It is a matter for surprise that, though the study of the Pāli Language, in which the sacred canon of Buddhism is written, has engaged the attention of the cultured missionaries and a handful of Orientalists since the commencement of the last century, as well as of some of the native students of Christianity who were specially trained to criticise the fundamental teachings of Buddhism by an intimate acquaintance with the Pāli, not one of the Sacred Texts had, up to 1880, been throughout translated into English. Extracts from

During the commencement of the promulgation of Christianity by the Wesleyan missionaries special pupils had to undergo a critical study of Pāli at their head quarters, the Cotta Institution in Colombo; some of the pupils of the late learned Rev. D. J. Gogerly—, Rev. David de Silva, Louis C. Wijesinha, Louis de Zoysa Mahā Mudaliyar were considered to be proficient Pāli Scholars, and they were taught by the illustrious scholar Batuwantudāwe Deva Rakshita Pandit. The Wesleyan missionaries arrived in Ceylon on the 29th June 1814 (Hardy's Jub. Memorials P. 64). The early European members of the Mission studied Sinhalese and Pāli eagerly; the Rev. B. Clough published a Dictionary of English and Singhalese, and Singhalese and English, a Pāli Grammar and Vocabulary, and a Ritual of the Buddha: Priesthood in English in 1824. These translations from the Pāli, we have reason to think, were the first ever done into English.

these works have from time to time appeared in periodicals and pamphlets: but, though these may be edifying to the casual reader, they could not give him nor the student of religion, the necessary information or insight into Buddhism.

This fact has thus been pointed out by the learned Professor Rhys Davids: "The points to which I would most specially desire to invite your attention in this slight sketch are that, up to the year 1870 (from 1837 when a complete edition of the Mahāvamsa was published by the late Hon'ble George Turnour), only two Pāli Texts of any size or importance had appeared in editions accessible to scholars in the West, and that, of these two, only one was a book out of the Buddhist Scriptures".<sup>1</sup>

Since then however there has been a marked reaction—the religion which has influenced a very large section of the human race is being gradually explored by savants, and its teaching has attracted a spirit of earnest enquiry.

The Pāli Text Society of London was established in the year 1881 by the above-named indefatigable Professor, who with commendable zeal has carried out the work of the Society so successfully, that nearly all of the sacred Texts have been printed in Roman characters, and some whole books and portions of others have even been translated.

The translation of the Sacred Texts of Buddhism is, I confess, not a light task. The translator must be proficient in the languages, and have some acquaintance with the abstruse dogmas of Buddhism, some of which have been laid down, in what we would call compressed, though by no means rude or irregular, language.<sup>2</sup> He must also endeavour to make the translation interesting to the reader, while confining himself strictly to accuracy in the translation.

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<sup>1</sup> Rhys Davids' American Lectures on "The History of Religions".  
p. 40.

<sup>2</sup> Our language is rude and irregular in comparison with that of the ancients. Webster's Eng. Dictionary, Intr. XIX.

"The Buddha's doctrine is for the thoughtful, as well as for the ignorant

A very important work in connection with the Pāli Language is the useful Dictionary brought out with great labour in A. D. 1875 by the late lamented Professor Childers—the first of the Pāli Language ever placed before the public, and the production of a rare scholar who mastered the Pāli within an exceedingly limited period.

I am unwilling to say that it is either a complete collection of words in the Pāli, or that some of its renderings are accurate; nevertheless the learned world owes a deep debt to the author for his unique production. In my own case, I am doubtful whether I could have brought out this translation without the help of this Dictionary.

Now that there is an active renaissance of the study of the Pāli, a Dictionary on an enlarged scale, and including the words in the Romanized Texts of the Sacred Books edited and printed by the Pāli Text Society, is eminently necessary.

A new Dictionary is in process of compilation by several European Scholars—with whom groups of letters have been placed—an arrangement which would certainly expedite the completion of the work, the editorial scheme of which has been entirely that of that indefatigable scholar Professor Rhys Davids.<sup>1</sup>

The later translations of Professors Rhys Davids and Hermann Oldenberg of the Vinaya Texts for the Sacred Books of the East Series, the learned translation of the Dhamma Sangani and Therā and Therī-Gāthā by Mrs. Rhys

ignorant. To the former He preaches the doctrine of cause and effect, to the latter practical morality. To the one he acts forth in all its realism the continuity of an evolutionary never-ending existence, and its consequent misery, and to the latter the usefulness of practical virtue for the attainment of happiness. A holy life and the indwelling of the mind in the tabernacle of sweet calm is the ideal of the Buddhist.—Mahā Bodhi Journal May 1893.

<sup>1</sup> See full particulars of this Dictionary proposed to be published, in the Journal of the P. T. S. 1909.

Dauids and the Abhidhamma Saṅgaha by Shwe Tan Aung<sup>1</sup> and Mrs. Rhys Davids are sure aids to gaining a knowledge of the religion and language.

The Anguttara Nikāya, of the first three sections [Nipātā] of which I here present the first translation into English, is the largest work of the Sutta Piṭaka—the Sermons to the laymen. It is derived from the terms ‘Anga,’ a fact, and ‘Uttara’ an augmentation or increase, and it signifies a gradually-augmented presentation of articles, or matter.<sup>2</sup>

It is considered to be one of the most interesting works of the Sacred Canon.

These three Nipātas are practically confined to illustrating the beneficent results that would accrue from an unblemished state of morality and rectitude, and the great necessity there is of attaining to these states. The Buddha has been particularly careful to enjoin this on His disciples in such vehement terms that He thus insists on their pursuing His own example. “I will not discontinue my strenuous exertion without attaining to that state of perfection which can be secured by manly vigour, manly ability, and manly exertion, so long indeed as my skin, nerves and bones remain, even if my flesh and blood were to dry up”. [p. 70 of this translation].

<sup>1</sup> Compendium of Philosophy, published for the Pāli Text Society 1910.

<sup>2</sup> Anguttara Nikāya—Miscellaneous Suttas, in divisions the length of which increases by one.—Max. Müller's Intr. to Dhammapada P. xxviii. Professor Davids' American Lectures pp. 60, 61.

See also Professor Davids' Hibbert Lectures p. 46.

As regards its arrangement—see Sārasaṅgaha by Yatamalagala Sōmānanda Ed. 1908 p. 37.

Katamo Anguttara Nikāyo? Ekeka Angutireka vasena thitāni. Citta pāriyā dāna dīni nava sutta saḥassāni pañca sutta satāni satta paṇḍāsa suttāni.

Nava sutta saḥassāni, pañca sutta satāni;

Satta paṇḍāsa suttāni, sankhā anguttare ayaṃ.

What is the Anguttara Nikāya? It is a gradual augmentation of facts consisting of the Cittapariyādāna and nine thousand five hundred and fifty seven Suttas. Nine thousand five hundred and fifty seven are the suttas in the Anguttara. Sārasaṅgaha p. 37.

The Anguttara is said to contain 9557 Suttas and it was, with the other Texts, rehearsed at the several Recensions.<sup>1</sup>

It is also to be the first book to disappear at the general destruction of the words of the Teacher.

The Aṭṭhakathā or Commentary is called the Manoratha pūraṇi.<sup>1</sup> The Tīkā or Sub Commentary is called the Linatthappakāsini. There is another Tīkā or Sub Commentary called the Sārattha Manjusā Nava Tīkā composed by the Venerable Sāriputta at the request of King Parakkrama Bāhu.

The text of the Eka and Duka Nipāta was for the first time edited in Roman characters by the late Rev. Richard Morris, and was printed in the London Pali Text Society's publications in 1883.

This Edition was replete with abbreviations and this fact was pointed out to the Society by the Buddhist Bhikkhus of Ceylon. On this representation the numerous abbreviations were removed, and the Eka, Duka and Tika Nipātas were reprinted together in 1885.<sup>2</sup>

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All the names of the Nikāyas are significant:-

Dīgha—Long discourses. Majjhima—Discourses middlingly worded.

Samyutta—Well arranged questions.

Anguttara—Miscellaneous suttas augmenting in gradation.

The Chinese are said to have a work answering to the Anguttara Nikāya which Professor Beal calls the "Add one Agama" [Ang. Nik. P. T. Society 1885 Intr. p. ix.]

<sup>1</sup> The Pitakas were known and regarded at the time when the Milinda Pañna was written, say the beginning of the Christian Era. It is to the Five Nikāyas that Tissa, in the Kathā Vatthu which he wrote about B. C. 250, regularly appeals.

In the inscriptions of the same date adduced by Bühler and Hultsch (Epigr. Ind. 11. 93) "the followers or reciters of the five Nikāyas" are clearly mentioned; and Asoka's Babra Edict recommends to the Order, as specially edifying, some seven passages, no less than five of which have been identified in the Nikāyas. (Review of the Dialogues of Buddha by Professor C. R. Lanman, R. A. Journal 1900 p. 804).

<sup>1</sup> Manorathapūraṇi-cittassa nānārammaṇesu vibbhamāna karanato mānaso rato ivāti-manoratho; athavā manoratam pūreti etāyati-manoratha pūraṇi.—It fulfils one's desire or wish.

<sup>2</sup> "I repeat that I cannot approve of the practice of Editors who imitate

It is this work that I have made the basis of my translation. The Rev. Richard Morris unfortunately lived only long enough to complete the edition of the *Catukka Nipāta*; but since his death the work has been completed, and all the remaining eleven sections were edited by the late Professor Edmund Hardy. Singhalese, Burmese and Siamese Texts have been the basis for these editions.

For the purposes of translation, I had to read critically the first three *Nipātas* of the Pāli Text Society's Text, and whilst doing so I detected some misprints and errors which will be found in Appendix No. 2.

There were three General Rehearsals of the Sacred Canon of Buddhism.

The First *Saṅgīti* or Rehearsal was held at Rājagaha, in the Sattapanna Cave, under the auspices of King Ajātasattva seven months after the death of the Teacher (circa B. C. 543).<sup>1</sup> It was composed of 500 Members almost all of whom had seen the Teacher, and was held under the Presidency of Mahā Kassapa for five months.

The Second *Saṅgīti* or Rehearsal was held at Vesālī in the Kūṭāgara Hall one hundred years after the death of the Teacher (circa A. B. 443) in the reign of King Kālāsoka

imitate some scribes and mutilate the Text to spare some pages. Sometimes also these pieces of repetition contain different readings or curious words. In such cases it is important to know whether the same appears again and again or not". (Professor Windisch: Notes on the Edition of the *Udāna*. P. T. S. Journal for 1890 P. 91).

<sup>1</sup> European Scholars now consider B. C. 483 as the more likely date.

For particulars of these Rehearsals. See Culla Vagga-Rhys. Davids and Oldenberg's Eng. Tr. p. 370. 1885. James Alwis' Leisure Hours p. 205. Samanta Pāsādika-1st pt. printed in 1897. *Nikāya Saṅgaha*-Ed. 1890 pp. 3-9. *Bodhiwaṇsa*-Ed. 1890 pp. 34-59. *Brahmajāla Sutta Nidāna* *Vaṇṇanā*-Ed. 1898.

*Mahāvāṇsa*-Preface by H. Sūmāṅgala Nāyaka Thera. Re-edited by Prof. Geiger for P. T. S. *Dipawaṇsa* Oldenberg's Tr. 1879 pp. 133-138; 157-159. Childers' Dictionary p. 450. Prof. Rhys Davids' and Oldenberg's *Vinaya Texts*-Ed. 1881 Intr. xxii. *Saddhamma Saṅgaha* by Nediṇāle-Journal P. T. S. 1890.



son of Sāsinaṅga, for eight months under the Presidency of Sabbakāmi. It was convened by the Venerable Revata and was composed of 700 members.

The third Saṅgīti or Rehearsal was held at Pāṭaliputta one hundred and thirty four years after the death of the Teacher, for nine months under the patronage of King Dhammāsoka in the 18th year of his reign (circa B. C. 309) under the Presidency of Tissa son of Moggali, and was composed of 1000 Members.

During the beginning of the second century after the death of the Teacher, schisms in the Church arose; the first was due to the Vajjians.<sup>1</sup> Later on, these schisms ramified into seventeen sects<sup>2</sup> who upset, altered, and corrupted the pure teachings of the Mahā Theras.

Of these sects the Sabbatthivādins held a Council under the auspices of the Kushan King Kanishka who reigned between A. D. 125—153.<sup>3</sup> This was called the Mahā Saṅgīti the Great Council, because it was held by ten thousand heretical bhikkhus in the Monastery of Jhāṇḍara in Kashmir.

I quote particulars of this Rehearsal from Prof. Rhys Davids' useful Manual of Buddhism.

"On the recommendation of his tutor Parswika, Kanishka held a Council of 500 learned Monks, under the Presidency of Wāsubandhu.<sup>4</sup>

At this Council, unfortunately nothing was done towards settling a Canon of Scripture, which might have prevented the subsequent changes which so entirely reformed the character of Northern Buddhism. The Monks satisfied themselves with drawing up three Commentaries.

<sup>1</sup> *Dīpavamsa* by Oldenberg p. 139.

<sup>2</sup> *Ibid* p. 142.

<sup>3</sup> Prof. Rhys Davids' *Buddhist India* p. 315.—Max. Muller's last *Essays* p. 261.

<sup>4</sup> This was about the same time that the third Rehearsal was held.

- 1 Upadesa on the Sutta Piṭaka.
- 2 Vinayavibhāṣhā Sāstrāya on the Vinaya.
- 3 Abhidhamma vibhāṣhā Sāstrāya on the Abhidhamma Piṭaka, each according to Hiouen Tsang in 10000 couplets (p. 238)."

Strange to say, no allusion whatever has been made to this Rehearsal in our books. The only record of this is by the Chinese traveller Hiouen Tsang.<sup>1</sup>

A flood of light was thrown on the theory that Kanishka was an adherent of the Sabbatthavādis, by the recent discovery of Buddhist relics at Shāh-jhiki-deri near Peshawar, where there were inscriptions indicating that the relics were those of the Teacher, adored by the Sabbatthavādi<sup>2</sup>, and that the celebrated Cetiya over them, which was 220 feet in diameter was built by Kanishka.

That no mention whatever is made of this Rehearsal in our books, must be due to the fact of its being a redaction that was carried out by a sect of seceders who confirmed their views themselves, and in accordance with them drew up three Commentaries.<sup>2</sup>

As regards these Rehearsals, there exists a large amount of discussion and speculation amongst European savants of the present day.

<sup>1</sup> Rhys Davids' Hibbert Lectures 1881 p. 198.

<sup>2</sup> See Dr. Spooner's Annual Report of 1908 of the Frontier circle of the Archæological Survey of India.

There were four inscriptions in cursive Kharoshthi writing as follows:-

a Ācaryana (m) Sarvastivādina (m) praregrane (sic).

For the acceptance (or as the property) of the doctors of the school of Sarvastivādins.

b Was badly corroded in parts, and cannot be read although the name of Kanishka appears definitely traceable.

c Deyadharma sarvasattvāna (m) bidasuhartham bhavatu. May this pious gift tend to the welfare and happiness of all beings.

d Dāta Agisala nava karmi Kanashasa vihare Maha senasa Sanghārāme. The slave Agisalaos the superintending Engineer of the Vihara of Kanishka in the Monastery of Maha sena.

<sup>3</sup> James Alwis' Leisure Hours 1863 pp. 211-223.

Some are of opinion that there were no Rehearsals at all, and that the particulars recorded are absolutely inadequate to warrant their ever having been held. Some argue that there were only two Rehearsals, and that the Third is mythical, whilst others deny the dates assigned to them.

It is out of place for us to enter into the pros and cons of these presumptions, but from what has been propounded and adduced from authorities and other sources up to the present day there is greater weight to the record that these Rehearsals were really held.

Professor Geiger in his valuable Introduction to the Translation of the Mahavaṃsa thus refers to them: "now with respect to the trustworthiness of the Southern Buddhist accounts of the Councils I have arrived at the following conclusion. Here as elsewhere a genuine historical reminiscence underlies the tradition." [Intr. p. LVII].

It appears that immediately after the First Great Rehearsal, the several portions of the Tipiṭaka were allotted to each section of the pupils of the Great Theras for careful reading, study and learning; the Anguttara was allotted to Anuruddha for recital,<sup>1</sup> and there is proof that it was deeply studied, and that portions of it were learnt and rehearsed.

On King Asoka's Babra Edict one of the selected passages recommended to be listened to and meditated upon, was Anāgata bhayāni from the Tika Nipāta.<sup>2</sup> It is therefore sound testimony, that this Nikāya was not only highly appreciated, but portions of it were enjoined by Royal Edict to be learnt and borne in mind.

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<sup>1</sup> Sumaṅgala vilāsinī, fol Kū. P. T. S. edition I. p. 15.

Bodhiwaṃsa—Sing. Ed. 1890 pp. 58, 59.

<sup>2</sup> Dialogues of Buddha by Rhys Davids I.—Preface XIII.

For the translation and elucidation of the Sacred Texts the Commentaries<sup>1</sup> are essential. But for them it would be doubtful whether the translation or explanation of many terms could be satisfactorily rendered.

Ceylon Buddhism of the present day, as it is professed by the most learned and most earnest adherents, is virtually the religion of Buddhaghosa.<sup>2</sup>

As the Texts are generally very concise, they can scarcely be understood without these Commentaries.

These Commentaries were re-translated from the Sinhalese Commentaries which existed in the Island, and are supposed to have been translated from the Pāli by the eminent Mahā Thera Mahinda<sup>3</sup> and were reduced to writing in the reign of Walagambāhu (circa B. C. 80)<sup>4</sup>

The Sinhalese Commentaries were the Mahā Aṭṭha Kathā, Mahā Pacchariya, and Kurundiya; and Buddhaghosa specially refers to them in his Commentary on the Vinaya.

Mahā Aṭṭha kathā c'eva  
Mahā Paccariyameva ca  
Kurundi cāvi tissopi  
Sīhalatṭha kathā imā.

<sup>1</sup> In Pāli Aṭṭha vyākkhana—explanation of terms.

<sup>2</sup> Coplestone's Buddhism P. 347 and following, which treat of these Commentaries.

"These Commentaries are of great importance; for although Buddhaghosa lived as late as 403 A. D. he is supposed to be the translator of more ancient Commentaries brought in 241 (307 B. C.) to Ceylon from Magadha by Mahinda the son of Asoka, translated by him from Pāli into Sinhalese, and re-translated by Buddhaghosa into Pāli, the original language both of the canonical books and their Commentaries." Max Müller's selected Essays Vol. II. p. 179.

<sup>3</sup> "Mahinda must have been a man of extraordinary power. He must have combined the tone and deportment of the calm hermit with the prodigious memory of the trained student, and the active capacities of the statesman."—Coplestone's Buddhism p. 327.

<sup>4</sup> Ibid p. 326.

These three, Mahā Aṭuvāva, Mahā Paccariya and Kurundi are Sinhalese Commentaries.<sup>1</sup>

They were re-translated into Pāli by Buddhaghosa dwelling in the storied building at Mahāpadhānagara, built by Maharigam Sāmi (concluding verses of the Samāntapāsādika) subsequently called the Ganthākāra Piriveṇa.

<sup>1</sup> The Maha Aṭuvāva was so called because it was a voluminous composition, or the *Atthakathā* of the dwellers in the Great Monastery the Mahā Vihāra at Anuradhapura.—See Mrs. Rhys Davids' Tr. of the *Dhammasaṅgani* Intr. xxii.

The Mahā Paccariya or Great Raft (*Ulumpavāsi*) was so called because it was composed on a raft.

The Kurundiya takes its name from the Kurundiāwelu Vihāra.

There appears to have been another Commentary called the *Aṇḍhaka*. This was composed in Telangu (Andra) and may therefore not have been in use here.

Buddhaghosa—A bahubbihi compound. *Buddhassa viyaghosovassa*. So Buddhaghoso—one (the efficacy of) whose voice is equal to that of Buddha.

Buddhaghosa was a Brahmin who was born in Northern India near the celebrated Bo-tree; with great zeal he travelled from town to town and held discussions with the learned Brahmins of the day. In consequence of his rare intellectual gifts he was successful in carrying all his points. Arriving at a Vihāra near the Mahā Bodhi in which the Venerable Revata was Incumbent, before retiring to rest, he rehearsed the then esteemed work the *Pātanjali*. Revata was struck with his learning, and beckoning him, asked him what he was reciting in the tones of the braying of an ass. A long discussion ensued, and with the profound knowledge that the Arhat Revatā possessed, he answered all the abstruse queries that were put to him. Revata in return put the following query to Buddhaghosa.

Yassa cittaṃ uppajjati na nirujjhati

Tassa cittaṃ nirujjhissati nūppajjissati

Yassa vā pana cittaṃ nirujjhissati nūppajjissati

Tassa cittaṃ uppajjati na nirujjhati.

This passage is an axiom from the *Yamakappakarana* of the Abhidhamma (*citta yamaka*) and cannot be made intelligible by a simple translation to such as have not mastered the abstruse subject of Buddhist psychology. A literal translation would run thus:—of whom the thought (*cittaṃ*) is produced but not destroyed, his thought will be destroyed,

The introductory verses in the Commentaries of the Sutta, Vinaya, and Abhidhamma are different.

The introductory verses of the Sutta Piṭaka Commetary are as follows.

1. Karunāsītalalahadayaṃ  
Paññā pajjota vihata moha tamaṃ  
Sanaṃmarā lokagaruṃ  
Vande Sugataṃ gati vimuttaṃ.
2. Buddhopi Buddha bhāvaṃ  
Bhāvetvā c'eva sacchi katvā ca  
Yaṃ upagato gata malaṃ  
Vande tamanuttaraṃ Dhammaṃ.

and will not be re-produced. On the other hand, of whom the thought will be destroyed and will not be re-produced, his thought is produced, and is not destroyed.—L. C. Wijesinha's tr. of the Mahavaṃsa.—p. 22 Ed. 1889. Here 'yassa' refers to an Arhat.—Mah. Tika.

A play on the double meaning of 'cittam' and 'nirujjati'—whosoever thinks aright, and whose thoughts do not go astray, *i. e.* whosoever knows the truth, his intellect comes into Nibbāna never to return again. But on the other hand he who does not think aright and does not follow the true doctrine, will enter into a new existence and will not reach deliverance.—Prof. Geiger's Tr. of the Mahavaṃsa p. 38 Note 3.

Buddhaghosa was confused, perplexed and absolutely unable to comprehend the meaning, much less to explain it enquired whose teaching (charm) it was. He was advised to obtain ordination to get an insight into the doctrines of the Tathāgata. His knowledge and acumen were so vast, that Rewata under whom he entered the pabbajja ordination, dissuaded him from pursuing the work of composing in India.

After he had completed the Nānodaya, and Atthasālini he advised him to proceed to Ceylon, and retranslate into Pāli the Sinhalese Commentaries. Having arrived at Anurādhapura when Mahanāma was Sovereign (A. D. 412), with the permission of the Theras of the Mahā Vihāra fraternity he commenced the translation, residing at the Pāsāda called the Radhanagara.

1. I adore the Blessed One, merciful, free from re-birth, the Vanguisher, by the lamp of His wisdom, of the darkness of ignorance, the Teacher of the worlds of gods and men.

2. I adore the unrivalled Dhamma, pure, realized and preached by the Buddha.

3. Sugatassa orasānaṃ  
Puttānaṃ mārā sena mathanānaṃ  
Aṭṭhāṃ naṃpi samūhaṃ  
Sirasā vande Ariya Saṅghaṃ.
4. Iti me pasanna matino  
Ratanattaya vanda nāma yaṃ puññaṃ  
Yaṃ suvi hatantarāyo  
Hutvā tassānubhāvena.

The following is the introductory verse in the Commentary of the Vinaya.

1. Yo kappa koṭhipi appameyyaṃ  
Kālaṃ karonto ati dukkharāṇi  
Kedhaṃ gato loka hitāya nātho  
Namo mahā kārūnikassa tassa.

The following are the introductory verses in the Commentary of the Abhidhamma.

1. Karunā viya sattesu  
Paññā yassa mahesino  
Ñeyye dhammesu sabbesu  
Pavattitṭha yathā ruci.
2. Tassa pāde namassitvā  
Sambuddhassa sirīmato  
Saddhaṃ mañcassa pūjetvā  
Katvā Saṅghassa c'añjaliṃ.

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3. I adore with my head the Holy Saṅgha, the very offspring of Buddha, repellers of passion, belonging to the eight divisions [four paths and four fruitions].

4. May no danger befall me, pleased with the merit consequent on my adoration of the Three Gems.

1. Let adoration be to the merciful Saviour, who for millions of kappas, and time beyond reckoning, underwent intense austerities and pain out of compassion to (save) the world.

1. The wisdom and knowledge of the doctrines existed in the thoroughly enlightened Buddha equally with the love that He entertained towards all beings.

2. Worshipping the feet of Him who is wholly enlightened, offering to His Word, and adoring the Order with uplifted hands I begin.

The Commentary on the Anguttara is styled by Buddhaghosa the Anguttara āgama<sup>1</sup> atthakathā in the following lines after the four initial verses in all the Commentaries.

5. Ekaka dukādi paṭi maṇḍitassa  
Anguttarāgama varassa  
Dhammakatikapungavānaṃ  
Vicitta paṭhi bhāna jana nassa
6. Atthappakāsa nattaṃ  
Attha kathā ādito vasi satehi  
Paṇcahi yā saṃgītā  
Anusaṃgītā ca pacchāpi.

This valuable Commentary, which was printed at the Satya Samucchaya Press in 1896, consists of 856 pages, and on the last page I read the following outline of the circumstances under which its composition was undertaken.

Ettāvata ca<sup>2</sup>

Āyācito sumatinā therena bhaddanta Jotipālena  
Kaṇḍipurādisu mayā pubbe saddhiṃ vasantena  
Vara Tambapaṇṇi dīpe Mahā vihāramhi vasana kālepi  
Pākāṅgate viya dume vaḷajja mānamhi saddhamme  
Pāraṇ piṭakattaya sāgarassa gantvā tithena subbatinā  
Pari suddhā jivenāhi yācito Jivake nāpi  
Dhamma kathāya nipuna paramanikā yassaṭṭha kathaṃ  
āraddho

<sup>1</sup> The four Nikāyas are also called Agamas *c. g.* Dīghagama for the Dīgha Nikāya &c. cf., Childers' Pāli Dic. p. 16: the term means 'arrival'; 'initiation' as by a knowledge of the doctrines embodied in these texts one arrives at the belief in the religion.

<sup>5</sup> & <sup>6</sup> Consisting of one and two (sets) and others with which the wise Expounders of the Law were conversant, this Commentary, explanatory of the Anguttara Agama, was rehearsed by five hundred Arhats at the first and the subsequent Recitals.

<sup>2</sup> Thus, having been asked by the wise and venerable Jotipāla who lived with me previously in Kāncipura and other places, and whilst living at the Mahā Vihāra at the celebrated Tambapaṇṇi (likewise being asked)



Yamahaj cirakālatthiti micchanto sāsanaṭṭhānaṃ  
 Sāhi mahā atthakathāya sāra mādāya nitthitā esā  
 Catu navuttippari māṇāya pāliya bhāṇa vārehi  
 Sabbhāgama saṃvaṇṇana manoratho pūrito ca me yasmā  
 Etāya Manoratha pūranīti namaṃ tato assā.

\* \* \* \*

Mūlatṭha kathā saraṃ ādaya mayā imaṃ karontena  
 Yaṃ puñṇam upacitaṃ tena sabba loka sukhī hotu.

The Tika or the sub-Commentary, called the Sārattha Manjusā or Anguttara Nikāya Atṭha kathā Vaṇṇana, consists of errors, and my efforts to secure a correct copy, or even to collate two copies that I obtained, were not attended with much success.

This appears to have been composed in the reign of Parākrama Bahu the first (A. D. 1153) by an erudite Thera by name Sāriputta,<sup>1</sup> as appears from the following lines.

1. Ananta nāṇaṃ jita pañca māraṃ  
 Dhammaṃ visuddhaṃ bhava nāsa hetuṃ  
 Saṃghaṇca seṭṭhaṃ hata sabba pāpaṃ  
 Vandā mahantaṃ jaya maṅgalāya.

by the holy and pious Jīvaka, who was similar to a well-seasoned fruit in the knowledge of the doctrines, and who had crossed the Ocean of the Tepitaka, I conclude this Commentary in Pāli consisting of 94 Bhānavāra of the principal Nikāya, for the perpetuation of the faith, borrowing for its translation the important parts of the Mahā Atthakathā. As by the editing of this Commentary I have fulfilled the wishes of those who laud the Dhamma, I have called it the Manoratha pūraṇi—the wish fulfiller.

If by the composition of this Commentary from the materials of the Mōla Atthakathā, I have gained any merit, may all beings attain felicity thereby.

<sup>1</sup> See Gandhavansa.—Index to Page 81. Journal Pāli Text Society for 1896.

I adore for bliss, Him the supremely wise, Who overcame the five hindrances; the Pure Word instrumental in destroying birth; and the Order that has put an end to all sin.

2. Kāssaṃpantaṃ mahā therāṃ saṅghassa parināyakaṃ  
Dīpasmiṃ Tambapaṇṇimhi sāsanaḍaya kāraṇaṃ.
3. Paṭipatti parādhīnaṃ, sadā rañña nivāsinaṃ  
Pākaṭaṃ gagaṇe caṇḍa maṇḍalaṃ viya sāsane.
4. Saṅghassa pitaṛaṃ vande Vinayesu viśāraḍaṃ  
Yaṃ niśāya vaśantaḥaṃ vuddhippattosmi sāsane.
5. Anutheraṃ mahā paññaṃ Sumedha iti viśśutaṃ  
Avikhaṇḍita silāḍi paṛisuddha guṇodaṃ.
6. Bahussutaṃ satimaṇṭaṃ ḍaṇṭaṃ śaṇṭaṃ samāhitaṃ  
Namāmi śiraśāḍhiraṃ guruṃ me gaṇa vācaṇaṃ.
7. Āgataḡama takkesu saddha sattha nayaññusu  
Yaśśante vāśi bhikkhūsu sāsanaṃ supaṭiṭṭhitaṃ.
8. Yo Sīhaḷiṇḍo dhitimā yaśśassi  
Uḷāra pañño nipuṇo kalāśu  
Jāto viśuddhe ravi suḍḍha vaṇṣe  
Mahabbalo abbhuta vutti tejo.
9. Jitvā ti vaggāṃ ati duṃppaśayaḥaṃ  
Anañña śāḍhāraṇa vikkameṇa  
Paṭṭābhisekho jina dhamma sevā  
Abhippaśanno ratanaṭṭa yaṃhi

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2.—3. I adore the Mahā Thera Kassapa, the Chief Patron of the Saṅgha who furthered the progress of the (4.—5.) dispensation, in the Island of Tambapaṇṇi, who observed the religious duties, and always lived in the forest, who was brilliant amongst the Saṅgha as the Moon in the Firmament, expert in the Vinaya, under whom I gained a status in the Order.

5. 6. 7. I adore with my head my tutor Sumedha the Sub Thera who, possessed of unspotted zeal and virtue, learned, with a mind fixed (by earnest meditation) and with senses subdued and controlled, steadfast, tutor to a body of students of logic and grammar, upholders of the dispensation.

8. Courageous, noted, profoundly wise and expert in the sixty four arts, of pure birth, all powerful, of wonderful deportment and majesty  
9. who conquered enemies of indubitable prowess by valour not shared by any one, and attained kingship, who was devoted to the study of the Word, and was pleased with the Three Gems, who got the zealous

bhikkhus

10. Cīraṇ vibhinne Jinasāsanasinī  
Paccatthike sutṭhu viniggahetvā  
Suddhaṇva sāmaggi rasaṇ pasatthaṇ  
Pāyesi bhikkhū parisuddha sile.
11. Katvā vihāre vipuleca ramme  
Tatthratṭhite neka sahassa saṇkhe  
Bhikkhū asese catupaccayehi  
Santappayanto suciraṇ akhaṇḍaṇ.
12. Saddhamma vuddhiṇ abhikaṇkhamāno  
Sayampi bhikkhū anuṇāpayitvā  
Nīyojayaṇ gantha vipassanāsu  
Akāsi vuddhiṇ Jinasāsanaṇsa.
13. Tenāha maccanta anuggahito  
Anaṇṇa sādāraṇa saṇgahena  
Yasmā Parakkanta Bhujavhaṇena  
Ajjhesito bhikkhu gaṇassa majjhe.
14. Tasmā anuttāna padāna matthaṇ  
Setṭhāya Aṇguttara vannaṇāya  
Sandassa yissaṇ sakalaṇ subodhaṇ  
Nissāya pubbācariyappabhāvaṇ.<sup>1</sup>

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to imbibe the water of harmony, by successfully prevailing over the heretics who had for a long time sown discord in the Order.

11. Who built a pleasant Monastery, and, with a wish to further the religion, satisfied the numerous Bhikkhus by regularly offering them the catupaccaya.

12. With a pleasant desire for the growth of the cause, he admonished the Bhikkhus, and made them practise the Gantha and Vipassanā meditation, for the furtherance of the religion of the Buddha.

13. 14. Following in the paths of the former Teachers, I have explained here the terms undefined in the valuable Commentary of the Aṇguttara at the request made in the presence of the Saṅgha by the Singhalese King Parākkrama Bāhu, who extended to me his incomparable hospitality.

<sup>1</sup> Kassapa was reputed to be the most erudite scholar of his day,

The verses at the end of the *Ṭika* are as follows:—

1. Ettāvataṁ samattāva sabbaso vaṇṇanā ayaṇ  
Dvāṇ visati sahassehi ganthehi parimānato  
Porāṇāgata maggānaṇ sāra mettha gato iti  
Tasmā Sarattha Maṇjūsā iti nāmena vissutā
2. Ajjhesito narindena sohaṇ Parakkama Bāhunā  
Saddhammatṭhiti kāmena sāsanujjota kārinā  
Teneva kārite ramme pāsāda sāra maṇḍite  
Nānādumaganākiṇṇe bhāvanābhi ratālaye  
Atthabbyañjana sampannaṇ akāsiṇ sādhu sammataṇ

\*

\*

\*

From the above it is clear that this *Ṭika* was composed at the request of King Parākrama Bāhu the First. Parākrama reigned for 33 years and his date of accession as given in the *Mahāvamsa* is A. D. 1164, and reference is thus made to the building for *Sāriputta*.

3. Thira silassa therassa Sāriputtavhayassapi  
Hammiyatthala gabbhehi mahā pāsāda mujjalaṇ

and was the President of the Ecclesiastical Court or Council of Elders established by the Great Parākrama, who with great effort endeavoured to reconcile the *Abhayagiri* Jetavana with the *Mahā Vihāra* fraternity, and, after spending much time and labour, brought about the purity and unity of the Church and restored the priesthood to the place it held in the days of the Buddha.—*Mahāvamsa* ch. 78.

1. Here ends this Exposition consisting of about 22,000 metres, written in terms of the Rules observed by the former Teachers, and consequently known as the *Sarattha Maṇjūsā* composed by me in accordance with the rules of Grammar, and approved of by the learned (2.) at the request of King Parākrama Bāhu, who is desirous, of perpetuating the Scripture adorning the dispensation, residing at a pretty storied Temple, ornamented with trees and suitable for meditation.

3. And for the use of the elder *Sāriputta*, a Thera steadfast in discipline, a mansion of great splendour, containing many halls and chambers. *Wijesinha's* tr. of the *Mahāvamsa* Page xxiv.

*Sāriputta* is named as the author of this *Ṭika*—see *Gandhāvamsa* p. 61, *Journāl Pālī Text* S. Ed. 1886.

Though this is styled a Sub-commentary, or an exposition of the terms in the Commentary, we find in it explanatory terms of the Text also.

Thanks to the efforts of the Chairman and contributors to the Pāli Text Society, the Anguttara has been completely edited, and methodically printed, and the references and indexes to the parts printed are exceedingly valuable.

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I give below a Synopsis of the parts printed from time to time by the Pāli Text Society.

Date of Issue.	No. of Nipāta or sections Editor	No. of pages.
1883.	Eka & Duka Nipāta Rev. R. Morris	128 pages.

1885.	Eka, Duka & Tika Nipāta Rev. R. Morris	300 pages.
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One of the first issues of the London Pāli Text Society, established in 1882, was the Eka and Duka Nipāta or the First and Second Sections, edited by the Rev. R. Morris, with Extracts from the Commentary. This was pointed out to be full of abridgements by the Ceylon subscribers, as well as by myself (Vide Report of the Pāli Text Society for 1883 p. xi).

This Edition was far more satisfactory, and it is this Text that I have translated, following it closely as regards the Chapters, and even the paragraphs.

It cannot be called a thoroughly correct Text, as will be found in the list of corrigenda in Appendix No. 2. to my translation; I have not, save in a few instances, shewn these omissions or alterations as footnotes, as is usually done, as this frequently interferes with the uninterrupted perusal of the Text, and is practically out of place save for collators.

The Editor says there is a very close agreement between the Sinhalese and Burmese texts of the Anguttara Nikāya, but, where they essentially differ, he has in nearly every case given the preference to the Sinhalese readings.

The Udānas consisting of four pages for the Eka, Duka and Tika Nipāta are found in this volume; but as they are not systematic, and as the Editor

himself says that they are erroneous, I have not thought it necessary to translate them.

1888. Catukka Nipāta  
Rev. R. Morris  
256 pages.

The Rev. Richard Morris unfortunately only lived long enough to complete the edition of the Catukka Nipāta, so that the edition of the rest of the Nipāta was undertaken by the late Edmund Hardy.

Pages 244 to 275 consist of three valuable Indexes, one of subjects and words.

1896. Pancaka &  
Chattha Nipāta  
Prof. E. Hardy  
452 pages.

The Edition of these two Nipāta the Fifth and Sixth is by Professor E. Hardy, in consequence of the death of Dr. Morris, to whom he refers in the following terms:—

“A premature death has prevented Dr. Richard Morris from seeing the completion of his edition. Rendering homage to his memory I respectfully inscribe this volume to that scholar who has deserved so well of the Aṅguttara Nikāya, and of Pāli learning in general.”

1889. Sattaka Atthaka  
Navaka Nipāta  
Prof. E. Hardy  
466 pages.

In the Preface the learned Professor thus refers to the Commentary:—

“I need not say much of the prolific results to be won from the Commentary, not only for a better understanding of the sense in general, but also for the special meaning of many words and passages.

1909. Dasaka &  
Ekadasaka  
Prof. E. Hardy  
361 pages.

To this final edition the learned Professor has added three Appendices, the first of which gives a very useful

## Analytical Table of the Eleven Nipāta.

In the Preface the learned Professor says "In order to render this edition of the Anguttara Nikāya more accessible to all those who intend consulting it for the purposes of literary research, specially for that of comparison of the Anguttara with other canonical books of both the schools of Buddhism, I have added in an Appendix an Analytical Table extending over the whole work. Pref. p. vi."

This I find so useful, to the reader, that I have taken the liberty of copying the Indexes of the first three Nipāta, and including it as Appendix No. 1 in this translation.

1910. Indexes by A useful work facilitating reference  
Mrs. Rhys Davids to words and subjects, proper names,  
and Miss. Hunt gāthās, vaggas, and subjects in the  
194 pages. Eleven Nipāta carried out with considerable labour.

The Editors of the Anguttara for the Pali Text Society, as shewn above, have brought out their productions with much labour and trouble.

Their references and remarks, with respect to the Sinhalese, Burmese, and Siamese Texts, throw a flood of light, and pave an easy way for the translator. Their references to the several manuscripts which formed the basis of their Edition are interesting.

And now it remains for me to pay my debt of deep gratitude, to the learned Buddhist Bhikkhus who rendered me willing support in the furtherance and completion of this translation.

With the late celebrated Hikkaḍuwe Śrī Sumangala Nāyaka Thera, Principal of the Vidyodaya Piriwena at Colombo, I read the Declensions, and the Bālavatāra. His unrivalled



abilities as a tutor were equal to his world-wide reputation as an Oriental Scholar.

My interest in the study of the Pāli language and literature commenced at a late period (1882) of my life. When that fountain head of Pāli literature in Europe, Professor T. W. Rhys Davids, placed me in the position of Secretary in Ceylon of the London Pāli Text Society which was established in 1882, I had to be actively engaged in communicating with Bhikkhus and laymen, in the purchase of Pāli Mss., and in employing writers to copy Mss. that could not be purchased, as well as to collate them before they were despatched.

Whilst engaged in this work I took a fancy to edit a few Text Books and a few Pāli Works for the then new Society, which have been printed in its issues. Though I edited these works, much was added in the way of Indexes and alterations by the learned Professor, to whom I am greatly indebted and but for whom I doubt whether even this translation would have seen the light of day.

My first co-adjutor in this translation was the Thera Sobhita, of Pedinnōruwa in the Talpe Pattu of Galle. Though young and in the prime of life, he was not only a scholar, but one who would have risen to eminence had he lived. He resided at the Simbali Āvāsa, which I have built as a residence for the Bhikkus, in the vicinity of my residence and on my land.

After the lamented death of Sobhita Thera, Yaṭamala-gala Somānanda of the Talpe Pattu, Galle, also a pupil of the High Priest Hikkāḍuwe Sumaṅgala, took up his abode at the Simbali Āvāsa, and with him I proceeded with the translation.

Subsequently I went through the whole translation with the learned Sri Nāneswara, High Priest of Sabaragamūya, and the present Principal of the Vidyodaya Pirivena, and Weliwīṭṭiye Dhammaratana, High Priest and Principal of the Ānanda Pirivena, Galle. These learned Theras rendered me no little aid. They took the trouble of explaining to me

many of the abstruse terms, and, if their rendering into English is incorrect, the fault is mine.

The English translation was read over by Mr. Paul E. Peiris M.<sup>c</sup>A. of the Ceylon Civil Service, and the Gāthās were rendered into English blank verse by Mr. F. L. Woodward M. A. the talented Principal of the Mahinda Buddhist College, Galle., whose willing assistance in reading carefully all the proofs I can never forget. My thanks are also due to Mrs. C. A. F. Rhys Davids for going over the Introduction, to Sūriyagoda Sumaṅgala Thera of Ratmalāna Colombo whose knowledge of English enabled him to read some of the proofs and also to the Nāyaka Theras C. See-lakkhanda, Bedigama Ratanapāla, and Ranne Sudassi.

My acknowledgments are also due to Mr. C. Calyane-ratne, my Printer, for his patience and forbearance in willingly allowing the proofs to be altered and amended repeatedly, in some instances, six times. My unfeigned thanks are due to all these co-adjutors.

My object in bringing out this translation is, as I have said before, to gain neither profit nor reputation. If, by the perusal and study of this translation, the teachings of the Holy One, the Exalted One, and the Supremely Awakened One be accepted and appreciated, I shall consider myself amply rewarded for all my labour.

E. R. GOONERATNE.

Atapattu Walawwa,

Galle, 15th October 1913.

# ANGUTTARA NIKĀYA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

## EKANIPĀTA.

### I.

\* Thus I heard. At one time the Blessed One dwelt at Sāvattthi in Jetavana in the Monastery of Anātha Piṇḍika.

There the Blessed One called to the Bhikkhus, saying O Bhikkhus! and the Bhikkhus answered him saying, Lord. The Blessed One then spake these words unto them.

1. Bhikkhus, I do not perceive one other object that so allures and captivates the mind of man as the form of woman. The form of woman, O Bhikkhus, does indeed allure and captivate the mind of man.

2. Bhikkhus, I do not perceive one other sound which so allures and captivates the mind of man as the voice of woman. The voice of woman, O Bhikkhus, does indeed allure and captivate the mind of man.

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\* This chapter was translated for 'The Buddhist' by the late lamented L. C. WIJESINHA Mudaliyār, one of the most erudite Pāli Scholars of the day. ('A scholar of much learning and originality'. Childers, Intr: to his Pāli Dictionary, P. xvii). From time to time we received considerable assistance from him in the pursuit of our Pāli studies, and as a tribute to his respected memory, we have adopted his translation of this chapter in its entirety.

Evam me sutaṃ etc.—The familiar phrase used by Ānanda at the First Convocation.

3. Bhikkhus, I do not perceive one other smell which so allures and captivates the mind of man as the smell of woman. The smell of woman, O Bhikkhus, does indeed allure and captivate the mind of man.

4. Bhikkhus, I do not perceive one other taste which so allures and captivates the mind of man as the taste of woman. The taste of woman, O Bhikkhus, does indeed allure and captivate the mind of man.

5. Bhikkhus, I do not perceive one other touch which so allures and captivates the mind of man as the touch of woman. The touch of woman, O Bhikkhus, does indeed allure and captivate the mind of man.

6. Bhikkhus, I do not perceive one other object which so allures and captivates the mind of woman as the form of man. The form of man, O Bhikkhus, does indeed allure and captivate the mind of woman.

7. Bhikkhus, I do not perceive one other sound which so allures and captivates the mind of woman as the voice of man. The voice of man, O Bhikkhus, does indeed allure and captivate the mind of woman.

8. Bhikkhus, I do not perceive one other smell which so allures and captivates the mind of woman as the smell of man. The smell of man, O Bhikkhus, does indeed allure and captivate the mind of woman.

9. Bhikkhus, I do not perceive one other taste which so allures and captivates the mind of woman as the taste of man. The taste of man, O Bhikkhus, does indeed allure and captivate the mind of woman.

10. Bhikkhus, I do not perceive one other touch which so allures and captivates the mind of woman as the touch of man. The touch of man, O Bhikkhus, does indeed allure and captivate the mind of woman.

## II.

1. Bhikkhus, I do not perceive any other cause which produces lust, or which augments and develops it, as doth the favourable omen (subha nimitta).\*

Bhikkhus, the favourable omen produces lust, and augments and develops it in those who do not devoutly reflect on it.

2. Bhikkhus, I do not perceive any other cause which produces malice, or which augments and develops it as doth anger.

Bhikkhus, anger produces malice, and augments and develops it in those who do not devoutly reflect on it.

3. Bhikkhus, I do not perceive any other cause which produces sloth and torpor, † or which augments and develops it as doth lying down without a desire for the performance of meditation or virtuous acts,<sup>1</sup> sloth,<sup>2</sup> languor<sup>3</sup> and intoxication caused by a heavy meal<sup>4</sup> and drowsiness of mind.<sup>5</sup>

Bhikkhus, a dejected mind produces sloth, and augments and develops it.

4. Bhikkhus, I do not perceive any other cause which produces pride and restlessness, or which augments or develops them, as doth an unsettled mind.<sup>6</sup>

Bhikkhus, to him of an unsettled mind ‡ feelings of

\* In some places we have taken the liberty of retaining the original expressions, in view of the difficulty of finding correct English equivalents for them. Subha nimitta is the cause which produces the passions.

† Thīnamiddham—compound noun—sloth of mind and drowsiness of mind. Thīnam—cittassa akammannatā lakkhaṇam. Middham—vedanādi khandatta yassa—Vibhāvinī Tikā.

<sup>1</sup> Arati. <sup>2</sup> Tandi. <sup>3</sup> Vijambhikā. <sup>4</sup> Bhatta sammado. <sup>5</sup> Cetasika Vinattam.

<sup>6</sup> Cetaso avūpasamo.

‡ Jhānena vā vipassanāya vā avupa samita cittam—a mind not settled by jhāna or meditation. A#.

vanity and restlessness \* (of mind) that have not arisen will arise, and those that have arisen will be augmented.

5. Bhikkhus, I do not perceive any other cause which produces doubt or which augments or develops it as doth undevout reflexion. †

Bhikkhus, undevout reflexion produces doubt and augmentments and develops it.

6. Bhikkhus, I do not perceive any other cause which repels and represses lust, as doth the unfavorable omen. ‡

Bhikkhus, he who wisely and devoutly reflects on the unfavourable omen, repels and represses lust.

7. Bhikkhus, I do not perceive any other cause which repels and represses hatred as doth friendliness free from evil thoughts. §

Bhikkhus, he who wisely and devoutly reflects on friendliness, (free from evil thoughts) repels and represses hatred.

8. Bhikkhus, I do not perceive any other cause which repels and represses sloth as doth strenuous effort. ¶

Bhikkhus, strenuous effort repels and represses sloth.

9. Bhikkhus, I do not perceive any other cause which does not produce unfixedness and restlessness as doth a settled mind. ||

Bhikkhus, a settled mind, repels and represses unfixedness and restlessness.

\* Uddhacca, kukkucam.

† Ayoniso manasikāro.

‡ Asubha nimittam, these are the contrary causes to the five mentioned above.

§ Mettā cetovimutti.

¶ Ārambha dhātu, first effort; nikkhama dhātu, diligent effort; parakkama dhātu, strenuous effort. We have rendered these qualities by one term, tilhi petehi adhimatta viriyameva kathitam. Att.

|| Cetaso vūpasāno.

10. Bhikkhus, I do not perceive any other cause which repels and represses uncertainty as doth devout reflexion.\*

Bhikkhus, devout reflexion repels and represses uncertainty.

[Chapter on The operation of obstacles to a religious life.]

## THE SECOND.

### III.

1. Bhikkhus, I do not perceive any other cause which unfits the mind † (for meditation) as its being untrained and inactive.

Bhikkhus, an untrained mind is unfit (for meditation).

2. Bhikkhus, I do not perceive any other cause which so fits the mind ‡ (for meditation) as its being trained and active.

Bhikkhus, a trained mind is fit (for meditation).

3. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than an untrained mind. §

Bhikkhus, an untrained mind leads to great disadvantage.

4. Bhikkhus, I do not perceive any other cause which leads to greater advantage than a trained mind. ¶

Bhikkhus, a trained mind leads to great advantage.

5. Bhikkhus, I do not perceive any other cause which

\* Yoniso manasikāro.

† The mind of a man born in the world, and the mind that leads to re-birth (vatta, vatta pāda).

‡ The mind of a man who has attained the paths, frictions and nibbāna—the mind that leads to obtain them (vivatta, vivatta pāda).

§ The mind of a man born in the world (vatta).

¶ The mind of a man who has attained the paths (vivatta).

leads to greater disadvantage than an untrained, unenlightened mind.\*

Bhikkhus, an untrained, unenlightened mind leads to great disadvantage.

6. Bhikkhus, I do not perceive any other cause which leads to greater advantage than a trained and enlightened mind.

Bhikkhus, a trained and enlightened mind leads to great advantage.

7. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than an untrained and constantly untrained mind.

Bhikkhus, an untrained and constantly untrained mind leads to great disadvantage.

8. Bhikkhus, I do not perceive any other cause which leads to greater advantage than a trained and constantly trained mind.

Bhikkhus, a trained and constantly trained mind leads to great advantage.

9. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than doth an untrained, constantly untrained, and pain-bearing mind.†

Bhikkhus, an untrained and constantly untrained mind is a pain-bearing mind.

10. Bhikkhus, I do not perceive any other cause which leads to greater advantage than doth a trained, constantly trained and pleasure-bearing mind.

Bhikkhus, a trained and constantly trained mind is a pleasure-bearing mind.

[Chapter on The working of the mind—The Third.]

\*By 'unenlightened' is here meant a worldly mind, incapable of meditating on the requisites necessary to attain the paths.

†Dukkhādhivāham, a pain-bearing mind, the mind of a being born in the world, is practically engrossed with pain and attachment; for initiation into the paths, these have to be relinquished.



## IV.

1. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than an uncontrolled mind.

Bhikkhus, an uncontrolled mind leads to great disadvantage.

2. Bhikkhus, I do not perceive any other cause which is so highly advantageous (to meditation) as a controlled mind.

Bhikkhus, a controlled mind is highly advantageous to meditation.

3. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than an unprotected mind.

Bhikkhus, an unprotected mind leads to great disadvantage.

4. Bhikkhus, I do not perceive any other cause which leads to greater advantage than doth a protected mind.

Bhikkhus, a protected mind leads to great advantage.

5. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than an unguarded mind.

Bhikkhus, an unguarded mind leads to great disadvantage.

6. Bhikkhus, I do not perceive any other cause which leads to greater advantage than a guarded mind.

Bhikkhus, a guarded mind leads to great advantage.

7. Bhikkhus, I do not perceive any other cause which leads to greater disadvantage than an unrestrained mind.

Bhikkhus, an unrestrained mind leads to great disadvantage.

8. Bhikkhus, I do not perceive any other cause which leads to greater advantage than a restrained mind.

Bhikkhus, a restrained mind leads to great advantage.

9. Bhikkhus, "I do not perceive any other cause which is so highly disadvantageous as an uncontrolled, unprotected, unguarded and unrestrained mind.\*

Bhikkhus, an uncontrolled, unprotected, unguarded and unrestrained mind leads to great disadvantage.

10. Bhikkhus, I do not perceive any other cause which is so highly advantageous as a controlled, protected, guarded, and restrained mind.

Bhikkhus, a controlled, protected, guarded and restrained mind leads to great advantage.

[Chapter on The controlling of the mind—The Fourth.]

## V.

1. †B. if the spike on a hill paddy or barley husk were placed improperly, and were to be pressed by the hand or the foot, it would not injure or pierce them; What is the cause? The wrong placing† of the husk.

B. likewise a Bhikkhu with an improper turn of mind is sunk in ignorance, loses the attainments, and does not realize Nibbāna; What is the cause? Improper directing of the mind.

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\* *Adantam aguttam, arakkhitam, asamvutam*:—though these are of different roots, they are practically of the same meaning.

† From this chapter we have abbreviated the word 'Bhikkhus' pointing it out by only the initial 'B'

In this and the following chapters, the abbreviation Att. after the notes and paragraphs in Pāli, is intended for *Atthakathā*, the valuable commentary—the *Manoratha Pūraṇi* on the *Anguttara Nikāya* by Buddhā Ghōṣa. The Chapters and Sections are in accordance with the Text printed by the Pāli Text Society, Oxford University Press, 1885.

‡ *Micchā panihitanti, micchā thapitam yathā vijjhitum sakkoti na evam uddhaggaṃ katvā thapitanti attho—Att.*

2. B, If the spike on a hill-paddy or barley-husk were placed properly, and were to be pressed by the hand or the foot, it would injure or pierce them. What is the cause? The proper placing of the husk.

B, Likewise a Bhikkhu with a proper turn of mind will not be sunk in ignorance, will attain a knowledge of the highest path (*arahatta magga*) and will realize Nibbāna. What is the cause? The proper directing of the mind.

3. B, I discern the thoughts of a wicked man in this world in this manner. If he were to die in his wickedness,\* like one putting down a load that he bears, he will be born in hell. What is the cause? On account of the wickedness of his mind.

B, On account of the wickedness of the mind, some beings after death† are born in hell.‡

4. B, I discern the thoughts of a righteous man in this world, in this wise. If he were to die with a righteous mind, like one putting down a load that he bears, he will be born in heaven. What is the cause? On account of the righteousness of his mind.

B, On account of the righteousness of the mind, some beings after death are born in heaven.

5. B, A man § standing on the borders of a pond with turbid, muddy and disturbed water, could not see the shells, the golden shells, the fragments of broken pottery and gravel that lie and the shoals of fish that move about. What is the cause? The turbid state of the water.

\* *Imamhi samaye*—lit. 'at this time,' which we have rendered—'in his wickedness.'

† *Kāyassa bhedā param maraṇā*—lit. 'after the dissolution of the body: after death.'

‡ *Apāyam duggatim nirayam*—hell, a place void of felicity, favourable to pain, into which the wicked fall—*Att.*

§ *Cakkhumā puriso*—a man with vision.

B, Likewise a Bhikkhu with a turbid mind will lose his advantages, or both his and others' advantages and will not realize the condition of the sanctified man. What is the cause? The turbid state of his mind.

6. B, A man standing on the borders of a pond with clear, limpid, unmuddy and undisturbed water, could see the shells, the golden shells, the fragments of broken pottery and gravel that lie and shoals of fish that move about. What is the cause? The pure state of the water.

B, Likewise a Bhikkhu with a pure mind will gain his own advantages, gain both his and others' advantages and realize the condition of the sanctified man. What is the cause? The pure state of the mind.

7. B, As of woods, the phandana\* is esteemed on account of its pliability and adaptability, so I do not perceive any other than a trained and expanded mind fit to make it soft and adaptable. †

B, A trained and expanded mind is receptive and adaptable.

8. B, I do not perceive any other thing that can be so instantly perverted as the mind. B. It is not easy to illustrate by example the quickness with which the mind is perverted.

9. B, This mind is pure and radiant in its origin. ‡ It is polluted by adventitious defilements.

\* This is the term found in several of the Texts (not candana as in the P. S. Text). It is a soft kind of wood (Sinh:—කෙර්ලා) *Adina cordifolia*.

† Adaptable for walking in the paths. For a brief but excellent elucidation of these paths, See Childer's Dict. p. 22. Hardy's Buddhism pp. 179, 365.

‡ The Att. has the following definition of the word pabhassara which we have rendered 'pure,'—a thought (mind) in its primary stage is pure (bhavanga—uncontaminated): has it a blue or any other colour? No. Therefore, because it is pure, it is called pabhassara—radiant in purity.

\* 10. B, This mind is pure and radiant in its origin. It is released \* from adventitious defilements.

[Chapter on The characteristics of the mind—The Fifth.]

## VI.

1. B, This mind is (originally) pure, but it is (immediately) polluted by adventitious defilements. That, the uncultured † and worldly ‡ person does not know correctly. Therefore the uncultured and worldly person does not possess a meditative mind.§

2. B, This mind is (originally) pure but it is (immediately) released from adventitious defilements. That the holy disciples know correctly. Therefore the holy ¶ disciples possess a meditative mind.

3. B, If a Bhikkhu were to practise friendliness and good will for all beings for a moment, he should be called a Bhikkhu, who employs himself in meditation, an observer of discipline, one who listens to admonition, and one who justly partakes of the food given by inhabitants. How meritorious his meditation would be if he practises the same repeatedly ?

4. B, If he were to develop friendliness and good will for all beings for a moment, he should be called a Bhikkhu, who employs himself in meditation, an observer of discipline, one who listens to admonition, and one who justly partakes of the food given by inhabitants. How meritorious his meditation would be if he practises the same repeatedly?

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\* Vip̐pamuttanti javanakkhaṇe arajjāmānaṃ adussamānaṃ amuyhamānaṃ tihetuka nānasampayuttā ti kusalavasena uppajjamānaṃ āgantukehi upakilesehi vip̐pamuttamā nāma hoti—*Att. p. 37.*

† Āgamādhigamā bhāvāñeyyo assutavāṭi—*an ignorant man is one who does not strive to study the sacred word or to attain the paths.*

‡ Puthujjano lit.—a man who has not entered the paths, (a worldlying).

§ Lit.—I say to the ignorant man, there is no mind for meditation.

¶ The disciples of Buddha, who are working in the paths.

5. B, If a Bhikkhu were to fix his mind on friendliness and good will for all beings for a moment, he should be called a Bhikkhu, who employs himself in meditation, an observer of discipline, one who listens to admonition, and one who justly partakes of the food given by inhabitants. How meritorious his meditation would be if he practises the same repeatedly?

6. B, The mind is the forerunner of all evil actions; all evil actions associate with the mind. The mind arises before them, and they immediately spring up along with the mind.

7. B, The mind is the forerunner of all good actions; all good actions associate with the mind. The mind arises before them, and they immediately spring up along with the mind.

8. B, I do not perceive any other cause which produces demerit and which destroys merit so much as indifference to religious life.

B, In the man who is indifferent to religious life demerit arises and merits are destroyed.

9. B, I do not perceive any other cause which produces merit and which destroys demerit so much as ardent exertion in attaining religious aims.

B, In the strenuous man merits arise and demerit is destroyed.

10. B, I do not perceive any other cause which produces sins and which destroys merits as doth sloth.

B, In the sluggard sins arise and merits are destroyed.

[Chapter on The instantaneous changes of the mind.]

THE SIXTH.

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## VII.

1. B, I do not perceive any other cause which produces merits or which destroys sins as doth commencing to exert \* oneself.

B, In the man of strenuous exertion merits will arise and sins will be destroyed.

2. B, I do not perceive any other cause which produces sins or which destroys merits, as doth avarice.

B, In the avaricious man sins will arise and merits will be destroyed.

3. B, I do perceive any other cause which produces merits or which destroys sins as doth frugality.

B, In the frugal man sins will be destroyed and merits will arise.

4. B, I do not perceive any other cause which produces sins or which destroys merits as doth discontent.

B, In the discontented man sins will arise and merits will be destroyed.

5. B, I do not perceive any other cause which produces merits and which destroys sins as doth contentment.

B, In the man who is contented, merits will be produced and sins will be destroyed.

6. B, I do not perceive any other cause which produces sins or which destroys merits as doth unwise contemplation.

B, In the man of unwise contemplation sins will be produced and merits will be destroyed.

7. B, I do not perceive any other cause which produces merits or which destroys sins as doth wise contemplation.

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\* Viriyārambha—commencing to exert—the commencement of exertion involved in the four efforts or accomplished exertion.

B, In the man of wise contemplation merits will be produced and sins will be destroyed.

8. B, I do not perceive any other cause which produces sins or which destroys merits as doth wrong comprehension.\*

B, In the man who does not comprehend (what he is doing) sins will arise and merits will be destroyed.

9. B, I do not perceive any other cause which produces merits or which destroys sins as doth right comprehension.

B, In the man who comprehends (what he is doing) merits will arise and sins will be destroyed.

10. B, I do not perceive any other cause which produces sins or which destroys merits as doth association with unrighteous friends†.

B, In the man who associates with unworthy men sins will arise and merits will be destroyed.

[ Chapter on The arising of merits and sins. ]

#### THE SEVENTH.

### VIII.

1. B, I do not perceive any other cause which produces good actions, and which destroys bad actions as doth association with righteous friends.

B, In the man who associates with righteous men good actions will arise and bad actions will be destroyed.

2. B, I do not perceive any other cause which produces bad actions so much as doing bad deeds, and not applying oneself to doing good deeds.

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\* *Asappañāṇanti*, *asampañābhāvō*, not knowing properly—this is the term for loss of intelligence or sense. *Att.*

† If a man has sinful and foolish companions, he is a *pāpamitta*, a term used in the *Abhidhamma* for a man who closely associates with unfaithful, impious, undevoted, envious and foolish companions. *Att.*



B, In the man who applies himself to doing bad deeds and not doing good deeds, bad actions will be produced and good actions will be destroyed.

3. B, I do not perceive any other cause which produces good actions so much as doing good deeds, and not applying oneself to doing bad deeds.

B, In the man who applies himself to doing good deeds, and not doing bad deeds, good actions will be produced and bad actions will be destroyed.

4. B, I do not perceive any other cause which destroys the requisites \* for attaining supreme knowledge or which prevents the increase by meditation of the requisites gained, as doth unwise contemplation.

B, In the man who unwisely contemplates, the requisites for attaining supreme knowledge will be destroyed, and those requisites gained will not be developed by meditation.

5. B, I do perceive any other cause which produces the requisites for attaining supreme knowledge or which augments by meditation the requisites gained as doth wise contemplation.

B, In the man who wisely contemplates, the requisites for attaining supreme knowledge will be produced, and the requisites gained will be augmented by meditation.

6. B, Slight are the results from the loss of relatives, but miserable are the results from the loss of intellect.

7. B, Slight are the results from the increase of relatives, but pre-eminent are the results from the cultivation of intellect. R. therefore in this dispensation you should thus train yourselves. Let us develop our intellect.

8. B, Slight are the results from the loss of wealth, but miserable are the results from the loss of intellect.

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\* Bhojjanga—the requisites for attaining the supreme knowledge of a Buddha, viz. recollection, investigation, energy, joy, calm, contemplation and equanimity. Childers p. 93.

9. B, Slight are the results from the increase of wealth, but pre-eminent is the growth of intellect. B, therefore in this dispensation you should thus train yourselves. Let us develop our intellect.

10. B, Slight are the results from the loss of renown, but miserable are the results from the loss of intellect.

[Chapter on Good companions—THE EIGHTH.]

## IX.

1. B, Slight are the results from the increase in renown, but pre-eminent is the growth of intellect. B, therefore in this dispensation you should thus train yourselves. Let us develop our intellect.

2. B, I do not perceive any other cause which is so highly prejudicial as indifference.

B, Indifference is highly prejudicial.

3. B, I do not perceive any other cause which is so highly advantageous as zeal.

B, Zeal is highly advantageous.

[Similar Suttas follow of]:—

- |     |     |  |       |       |                                 |
|-----|-----|--|-------|-------|---------------------------------|
| 4.  | 5.  | Sloth...   | ...   | ...   | Exertion.                       |
| 6.  | 7.  | Avarice...   | ...   | ...   | Contentment.                    |
| 8.  | 9.  | Discontentment...  | ...   | ...   | Satisfaction.                   |
| 10. | 11. | Unwise contemplation...  | ...   | ...   | Wise contemplation.             |
| 12. | 13. | Wrong comprehension...   | ...   | ...   | Right comprehension.            |
| 14. | 15. | Association with<br>unworthy men                                 | } ... | ...   | Association with worthy<br>men. |
| 16. | 17. | Applying oneself<br>to doing bad deeds<br>& to doing good deeds. |       | } ... | ...                             |

[Chapter on The results of indifference—THE NINTH.]

## X.

1. B, I do not perceive any other inward cause which is so highly prejudicial to oneself as indolence.

B, Indolence is highly prejudicial.

2. B, I do not perceive any other inward cause which is so advantageous to oneself as diligence.

B, Diligence is highly advantageous.

3. 4. B, I do not perceive any other inward cause which is so prejudicial to oneself as sloth, and so advantageous as strenuous exertion.

5. 6. do Avarice... ...Non-greed.

7. 8. do Discontent... ...Content.

9. 10. do Unwise contemplation ...Wise contemplation.

11. 12. do Wrong comprehension ...Right comprehension.

13. B, I do not perceive any other outward cause which is so prejudicial to oneself as association with unrighteous companions.

B, (association with) unrighteous companions is highly prejudicial.

14. B, I do not perceive any other outward cause which is so highly advantageous to oneself as association with righteous companions.

B, (association with) righteous companions is highly advantageous.

15. B, I do not perceive any other inward cause which is so highly prejudicial, as applying oneself to doing bad deeds, and not doing good deeds.

B, Applying oneself to doing bad deeds, and not doing good deeds is highly prejudicial.

16. B, I do not perceive any other inward cause which is so highly advantageous, as applying oneself to doing good deeds, and not doing bad deeds.

B, Applying oneself to doing good deeds, and not doing bad deeds is highly advantageous.

17. B, I do not perceive any other cause (so conducive) to the destruction and disappearance of this sublime religion as indolence.\*

B, Indolence (is conducive) to the destruction and disappearance of this sublime doctrine.

18. B, I do not perceive any other cause (so conducive) to the perpetuation, preservation, and non-disappearance of this sublime doctrine as diligence.

B, Diligence (is conducive) to the perpetuation, preservation, and non-disappearance of this sublime doctrine.

19. 20. B, I do not perceive any other cause (so conducive) to the destruction and disappearance of this sublime doctrine as sloth; and so conducive to the perpetuation, and non-disappearance of this sublime doctrine as strenuous exertion.

21. 22. do Avarice... ...Non-greed.

23. 24. do Discontent... ...Content.

25. 26. do Unwise contemplation... } ...Wise contemplation.

27. 28. do Wrong comprehension...Right comprehension.

29. 30. do Association with } ...Association with right-  
unrighteous companions... } ous companions.

31. 32. do Applying oneself } ...Applying oneself to<sup>6</sup>  
to doing bad deeds... } doing good deeds.

[Chapter on The four points†]

\* Or, indifference to one's spiritual developement,

† Cātukosikam:—having four points referring to one fact in four ways:—e. g. Pamāda, indolence in 1st & 17th verses, and Appamāda, diligence in 2nd & 18th verses, so with the rest, avarice, content &c.—Tikā.

33. B, If Bhikkhus were to declare wrongly interpreted doctrines to be true, their conduct would be to the disadvantage, prejudice, and misery of many, including gods \* and men; they beget demerit and also they annihilate this sublime doctrine.†

34. B, If Bhikkhus were to declare the true doctrines to be wrongly interpreted, their conduct.....(read as in above section 33 after conduct down to.....doctrine, in this and the following sections down to 41.)

35. B, If Bhikkhus were to declare discipline misrepresented to be true discipline, their conduct &c.

36. B, If Bhikkhus were to declare true discipline to be discipline misrepresented, their conduct &c.

37. B, If Bhikkhus were to declare what has not been said by the Tathāgata as what has been said by Him, their conduct &c.

38. B, If Bhikkhus were to declare what has been said by the Tathāgata as what has not been said by Him, their conduct &c.

39. B, If Bhikkhus were not to declare what has not been practised by the Tathāgata as what has been practised by Him, their conduct &c.

40. B, If Bhikkhus were to declare what has been practised by the Tathāgata as what has not been practised by Him, their conduct &c.

41. B, If Bhikkhus were to declare what has not been enjoined by the Tathāgata as what has been enjoined by Him, their conduct &c.

42. B, If Bhikkhus were to declare what has been enjoined by the Tathāgata as what has not been enjoined by

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\* Here the gods are affected only by the pain consequent on this procedure, but not disadvantage and prejudice.

† See full particulars of this subject in Att. 54.

the Tathāgata, their conduct would be to the disadvantage, prejudice, and misery of many, including gods and men, they beget demerit and also they annihilate this sublime doctrine.

[Chapter commencing with doctrine  
wrongly represented &c.—THE TENTH.]

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## XI.

1. B, If Bhikkhus were to declare wrongly interpreted doctrines to be wrongly interpreted, their conduct would be to the advantage, benefit, and happiness of many, including gods and men; they beget merit and also they preserve this sublime doctrine.

2. B, If Bhikkhus were to declare true doctrines to be true, their conduct.....(read as in above section after conduct, down to 'doctrine' in this, and the following sections down to 9.)

3. B, If Bhikkhus were to declare discipline misrepresented to be such, their conduct &c.

4. B, If Bhikkhus were to declare true discipline to be such, their conduct &c.

5. B, If Bhikkhus were to declare what has not been said by the Tathāgata as what has not been said by Him, their conduct &c.

6. B, If Bhikkhus were to declare what has been said by the Tathāgata as what has been said by Him, their conduct &c.

7. B, If Bhikkhus were to declare what has not been practised by Him as such their conduct &c.

8. B, If Bhikkhus were to declare what has been practised by the Tathāgata as what has been practised by Him, their conduct &c. . .

9. B, If Bhikkhus were to declare what has not been enjoined by the Tathāgata as what has not been enjoined by Him, their conduct &c.

10. B, If Bhikkhus were to declare what has been enjoined by the Tathāgata as what has been enjoined by Him, their conduct would be to the advantage, benefit and happiness of many, including gods and men, they beget merit and also they preserve this sublime doctrine.

[Chapter—THE ELEVENTH.]

XII.

1. B, If Bhikkhus were to declare what is no offence to be an offence, their conduct would be to the disadvantage, misery and prejudice of many, including gods and men; they beget demerit, and also they annihilate this sublime doctrine.

2. B, If Bhikkhus were to declare an offence to be no offence, their conduct.....(read as in section 1, after 'conduct' down to doctrine in this and the sections down to 10.)

3. B, If Bhikkhus were to declare a light offence to be a heavy offence, their conduct &c.

4. B, If Bhikkhus were to declare a heavy offence to be a light offence, their conduct &c.

5. B, If Bhikkhus were to declare a grave offence as trivial, their conduct &c.

6. B, If Bhikkhus were to declare a trivial offence as grave, their conduct &c.

7. B, If Bhikkhus were to declare an unpardonable \* offence as pardonable, † their conduct &c.

8. B, If Bhikkhus were to declare a pardonable offence as unpardonable, their conduct &c.

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\* Anavasesam āpattim (pārājika):—an extremely serious offence committed by a fully-ordained Bhikkhu which completely demerits his spiritual status.

† Sāvasesam āpattim (minor offences):—an offence which injures one's spiritual status, which he has the chance of regaining by full expiation.

9. B, If Bhikkhus were to declare remediable offence as non-remediable, their conduct &c.

10. B, If Bhikkhus were to declare a non-remediable offence to be remediable, their conduct.....(X. 33) they annihilate this sublime doctrine.

11. B, If Bhikkhus were to declare what is not an offence to be no offence, their conduct would be to the advantage, benefit, and happiness of many, including gods and men; they beget merit, and also they preserve this sublime doctrine.

12. B, If Bhikkhus were to declare an offence to be an offence, their conduct (read as in section 11, after 'conduct' down to 'doctrine' in this and the sections down to 19.)

13. B, If Bhikkhus were to declare a light offence to be a light offence, their conduct &c.

14. B, If Bhikkhus were to declare a heavy offence to be a heavy offence, their conduct &c.

15. B, If Bhikkhus were to declare a grave offence to be grave, their conduct &c.

16. B, If Bhikkhus were to declare a trivial offence to be trivial, their conduct &c.

17. B, If Bhikkhus were to declare a pardonable offence as pardonable, their conduct &c.

18. B, If Bhikkhus were to declare an unpardonable offence as unpardonable, their conduct &c.

19. B, If Bhikkhus were to declare an remediable offence as remediable, their conduct &c.

20. B, If Bhikkhus were to declare a non-remediable offence as non-remediable, their conduct would be to the advantage, benefit, and happiness of many, including gods and men; they beget merit, and also they preserve this sublime doctrine.

[Chapter on Guiltlessness—THE TWELFTH.\*]

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\* This chapter is treated as two in the Sinh. Text & Commentary.



## XIII.

1. B, There is only one person whose birth, when manifested in this world, is conducive to the advantage, benefit, and profit of many, and to the good and happiness of gods and men. Who is that one person? The Tathāgata, absolutely holy and worthy of veneration, and perfectly enlightened. The birth of this one person is conducive &c. (as in above paragraph 2.)

2. B, The manifestation of one person in this world is rare. Who is that one person? The Tathāgata, absolutely holy and worthy of veneration, and perfectly enlightened. The manifestation of this one person in this world is rare.

3. B, The birth of one person in this world is extraordinary. Who is that one person? The Tathāgata, absolutely holy and worthy of veneration, and perfectly enlightened. This one person born in this world is extraordinary.

4. B, The death of one person in this world is the source of deep regret to many. Who is that one person? The Tathāgata, absolutely holy and worthy of veneration, and perfectly enlightened. The death of this one person is the source of deep regret to many.

5. B, One person born in this world is unique,\* is without an equal,† there is no figure similar to Him,‡ there is no one comparable to Him in figure.§ He is mentally without an equal,¶ He has no equal to assume a similar position,|| He is comparable to none,<sup>1</sup> He is comparable to the incomparable ones<sup>2</sup> and is pre-eminent amongst men.<sup>3</sup> Who is that

\* Adutiyo:—unique.

† Asahāyo:—without an equal.

‡ Appatino:—an image to resemble Him cannot be cast.

§ Appatisamo:—there is no one comparable to Him in figure.

¶ Appatī bhāgo:—is supreme in the elucidation of doctrines; (omitted in the P. T. S. E. Text.)

|| Appatī puggalo:—similar position viz. a Buddha.

<sup>1</sup> Asamo:—comparable to none.

<sup>2</sup> Asama samo:—is similar to those who are similar to none.

<sup>3</sup> Dipadānam aggo:—pre-eminent amongst the two-footed.

one person? The Tathāgata, absolutely holy and worthy of veneration, and perfectly enlightened. The birth of this person in this world is unique &c. (as in para. 1 down to 'men').

6. B, By the birth of one person, a powerful eye (of wisdom) is manifested, a brilliant lustre (of wisdom) is manifested, six\* inestimable doctrines are manifested, the four *patisambhida*† are obtained, a knowledge of the numerous primary elementary or substances is obtained,‡ a knowledge of the various primary or elementary substances is obtained,§ the knowledge to attain the paths, and the results of the state of purity consequent on attaining the paths are obtained,¶ the results consequent on attaining the first (sotāpatti) path are obtained, the results consequent on attaining the second (sakadāgāmi) path are obtained, the results consequent on attaining the third (anāgāmi) path are obtained, the results consequent on attaining the fourth (arhat) path are obtained. Who is that one person? The Tathāgata, absolutely holy and worthy of veneration, and perfectly enlightened.

B, By the birth of this one person, a powerful eye is manifested (read as in first paragraph of this section down to (arhat).....are obtained.

7. B, I do not perceive any other person who so rigidly pursues the unrivalled precepts of the Tathāgata as Sāriputta.

\* The six Anuttariya:—an estimable doctrine. See Childers' Pāli Dict. p. 45.

† Patisambhida:—a knowledge of the four modes of perfect understanding. See Childers' Pāli Dict. p. 366.

‡ Aneka dhātu, chakkhu dhātu, rūpa dhātu ti ādnam atthārasannam dhātunam buddhuppādeyeva pavivedo hoti na vinā bhuddhuppādenāti attho:—a knowledge of the eighteen dhātus consisting of the eye, form &c. at a time when a Buddha is manifested in the world—Att. p. 73.

§ Here is meant a keener insight into the knowledge of the above eighteen dhātus.

¶ Vijjā:—the knowledge how to obtain the results of the paths.  
vimutti:—the state of purity consequent on attaining the paths.

B, Sāriputta rigidly pursues the unrivalled precepts promulgated by the Tathāgata.

[ Chapter on 'The only Person'. ]

THE THIRTEENTH.

#### XIV.

1. Bhikkhus, of my disciples, the following are pre-eminent (in the following acquirements.)<sup>1</sup>

Āṇā Kondaṇṇa<sup>2</sup>...      ...Seniority.

Sāriputta<sup>3</sup>...      ...Profound intelligence.

<sup>1</sup> These offices were conferred at the Jetavana Monastery on different occasions on the various eminent disciples for their admirable qualifications, about the fourteenth year after the Enlightenment. After the latter part of the second year after His Enlightenment Buddha resided at Veluvana, when Sāriputta and Moggallāna visited Him, and after a week and a fortnight respectively, they attained Arhatship, and were elevated to the high position of the Two Chief disciples. This gave rise to discontent amongst the other disciples but the Buddha pointed out that the Arhats selected, had established a right in previous births by a protracted course of preparation, to hold these offices during His regimen—Dhammapada Att. p. 48.

It was a herculean task to attain to this pre-eminence, as it had to be obtained through indomitable energy, and after a long religious career. The prior history of a good many of these disciples is narrated at length in the *Atthakathā*, from which we have summarised the lives of some.

<sup>2</sup> Āṇā Kondaṇṇa was the oldest of the Buddha's ordained disciples, so that he learnt the doctrines before any other member of the Order. For a full account of this Thera, see my article in the *Orientalist* reprinted in the *Buddhist*; Vol. vii. Nos. 47 & 48.

<sup>3</sup> So called because he was the son of Sāri. He was born in a Brahman family and was originally known as Sarada and it was then that he first resolved to become a chief disciple of a Buddha.

Mahā Moggallāna <sup>1</sup> ...	...Supernatural powers.
Mahā Kassapa <sup>2</sup> ...	...Dhuta precepts. <sup>3</sup>
Anuruddha...	...Supernatural vision.
Bhaddiya son of Kāligodhā <sup>4</sup>	...High birth.
Lakuntaka Bhaddiya <sup>5</sup> ...	...Sweet voice.
Pinḍola Bhāradvāja <sup>6</sup> ...	...Lion-like voice.
Puṇṇa son of Mantāni...	...Gift of preaching.
Mahā Kaccāna <sup>7</sup> ...	...Exposition in detail of what was briefly said.

<sup>1</sup> Moggallāna was born in a Brahman family, and was known by the name of *Siriwaddha*. *Sāriputta* and *Moggallāna* were intimate friends in several prior births, and they were first apprised of their becoming the principal disciples of Buddha Gotama, by *Anomadassi* the Buddha in the city of *Candrawati*. They were converted by *Assaji* in this dispensation. See Rh. D. Tr. of the *Mahāvagga* p. 144, Ch. 23 & 25, Hardy's Bud. p. 195.

<sup>2</sup> Mahā Kassapa and Anuruddha survived the Great Teacher. They were present at the 1st Great Recension, and it was to the pupils of Anuruddha that the *Anguttara* was handed for study and recital. He was called Mahā Kassapa to distinguish him from Uruwela Kassapa, Nadi Kassapa, and others. His attaining this position was foretold by the Buddha Padumuttara a million kalpas prior to this. For full particulars see Att. p. 113.

<sup>3</sup> Dhuta precepts, for full particulars see Att. p. 100.

<sup>4</sup> Bhaddiya was of the Sākya clan, and he was so born successively in 500 births and was king. In this dispensation, he relinquished the throne to enter the priesthood.

<sup>5</sup> Called Lakuntaka because he was short of stature, "ubbedhena raso"—short of height.

<sup>6</sup> On the day that Bhāradvāja attained Arhatship, he wandered about defying others in a high voice to question him if they had doubts of the possibility of entering the paths. He apprised Buddha also in a sonorous tone that he had attained the object of his life.

<sup>7</sup> Usually the Mahā Theras were expert either in expounding the sense or the words. Mahā Kaccāna was practically expert in expounding both.

2. Bhikkhus, of my disciples the following are pre-eminent in the power to assume any number<sup>1</sup> of corporeal figures &c.

Culla Panthaka...

...Power to form any number of corporeal figures by the power of Iddhi.

do

...Practice of mystic meditation in the world of form.

Mahā Panthaka<sup>2</sup>...

...Practice of mystic meditation in the world where there is absence of form.

Subhūti...

...Complete freedom from moral depravity.

do

Worthy to receive alms.

Revata living in Khadira }  
Forest<sup>3</sup>...

...Dwellers in the Forest.

Kankhā Revata<sup>4</sup>...

...Devotion to mystic meditation.

<sup>1</sup> There were two ways of assuming corporeal figures: some had the power to assume two or three figures and not more, and they illustrated the same attitude: these disciples possessed the power to assume any number of figures, dissimilar from each other and illustrating a variety of attitudes.

<sup>2</sup> This Thera and Culla Panthaka were brothers, they were the illegitimate children of the daughter of a *Setthi*, born when she was on the way eloping with a servant named Panthaka.

<sup>3</sup> *Araṇavihārinam*—*raṇanti rāgādayo kilesā vuccanti tesam abhāvena nikkilesa vihāro, araṇa vihāro nāma*—Att. p. 135.

A young brother of Sāriputta who lived in a Khadira Forest (Acacia Catechu.)

<sup>4</sup> He was called Kankhā because he was very suspicious about his acts, and had often (kankhā) doubts as to whether he was justified in accepting what was quite proper to accept.

Soṇa of the Kolivīsa clan <sup>1</sup>	...Complete energy.
Soṇa Kuṭṭikanna <sup>2</sup> ...	...Sweet speech.
Sīvalī <sup>3</sup> ...	...Recipient of requisites.
Vakkali <sup>4</sup> ...	...Absolute faith.

3. Bhikkhus, of my disciples pre-eminent are the following:—

<sup>5</sup> Rāhula <sup>5</sup> ...	...Liking the higher morality.
Ratthapāla <sup>6</sup> ...	...Ordination through faith.
Kuṇḍadhāna...	...Recipients of the salāka (ticket) first.

<sup>1</sup> Born in a wealthy family, supposed to be the author of one of the Theragāthā. He had hair growing on the soles of his feet. See Rhys David's Tr. of the Mahavagga p. 1 to 5 & following.

<sup>2</sup> Called Kuṭṭikanna because he wore ear-rings worth ten millions. He was a pupil of Mahā Kaccāyana. See R. David's Tr. of the Mahavagga p. 32.

<sup>3</sup> Next to the Teacher, Sīvalī was the principal recipient of alms and was peculiarly fortunate in this line since his ordination. Once he bade the Teacher to permit him to entertain 500 Theras to shew how gifts were poured on him, and at this instance they were regaled by a Deva sumptuously for seven days.

<sup>4</sup> Vakkali was in the habit of incessantly gazing at Buddha: this led the Teacher to admonish him in the following words:—'Kim te Vakkali iminā pīti kāyena dīṭṭhena, yo ko Vakkali dhammam passati, so mam passati yo mam passati, so dhammam passati, dhammamhi Vakkali passanto mam passati, mam passanto, dhammam passatīti aha'.

<sup>5</sup> Rāhula was the son begotten by Buddha when he was Prince Siddhārtha and before he attained Buddhahood.

<sup>6</sup> Ratthapāla, one who governs a country, or who can settle differences amongst rival sections in a country. In the time of the Buddha Phussa, he was the younger brother of King Mahinda, and was deputed by the latter to proceed and subdue a gang of brigands. He succeeded in this errand and asked as a reward for his victory to be permitted to entertain Buddha. This was refused, and acceded to after his urgent appeals. At this report the Buddha foretold his attaining this eminent position in a subsequent birth.

Vangisa <sup>1</sup> ...	...Thorough understanding.
Upasena the son of Vanganta <sup>2</sup>	...Pleasing all.
Dabba Mallaputta <sup>3</sup> ...	...Preparation of beds and seats.
Pilindi vaccha <sup>4</sup> ...	...Pleasing to the gods.

<sup>1</sup> Vangisa used a charm by which he could tell the subsequent birth of a being by tapping on his skull. By this means he acquired immense wealth and popularity. Arriving at Jetavana he told of his unique gift to the Teacher, who went on to test his abilities. He succeeded in tracing by tapping the skulls of men born in hell, in this world, and in the deva-loka, but failed by this process to discover the state of birth of an Arhat to which a being had attained. Being greatly discomfited he begged of the Buddha for this a most powerful charm: with this object he entered the priesthood, and attained Arhatship.

<sup>2</sup> The gift of this Thera and of his pupils was that of pleasing all, hence he was called Samanta pāsādikā; he was the son of the Brahman Vanganta. He was born at Hansavati in the time of Buddha Padumuttara, and having heard Him preach, and the power of "pleasing all" that one of the Mahā Theras held, he resolved, by rigid austerity, to aspire to a similar position eventually. In the time of the present Buddha he was born to Sāri and was named Upasena; having mastered the Vedas, he listened to the discourses of the Teacher, and was converted and ordained. A year subsequent to his ordination, with a view to augment the fraternity, he got a pupil robed and had him ordained. Two years after his ordination, and one year after that of his pupil, he visited the Teacher. The Buddha, after enquiring into their age of ordination, rebuked him for initiating a pupil so soon, in order to increase the fraternity. Owing to the rebuff he received, he assiduously meditated to obtain a favourable requital and attained Arhatship. Becoming an eloquent expounder of the Dhamma, and being of good birth, people from the upper classes and his relatives received ordination at his hands. His pupils were all ordained in due course, and at the tenth year of his ordination his followers numbered five hundred; with this retinue he proceeded to pay his respects to the Teacher, who was glad to find one of the pupils clad in Pamukūla robes in rigid obedience to the order of his tutor, who was in this instance highly praised by the Teacher for the becoming conduct of his pupils.—Att. p. 165.

<sup>3</sup> Called Dabba Malla because by his peculiar merit, he was born just before the remains of his mother, who expired before giving him birth, were cremated, and he was caught in one of the twigs (dabba); he was nurtured by his grandfather, was robed and obtained the first path directly on his initiation into the priesthood.

<sup>4</sup> Vaccha belonged to the Pilinda clan. He had the queer habit of addressing his compeers as 'you mean fellow'. This was made the subject matter of a complaint to Buddha. He appeased the complainants by explaining to them that Vaccha did not mean what he said, but that he was used to this expression having been born for ages in a Brahman family which used this phrase as a by-word.

Bāhiya Dhāruṇīriya<sup>1</sup>...

...Attainers of supernatural knowledge within the shortest time.

Kumāra<sup>2</sup> Kassapa<sup>2</sup>...

...Of rhetoricians.

Mahā Kotṭhita...

...Knowledge of the modes of perfect understanding.

4. Bhikkhus, of my disciples, pre-eminent are the following:—

<sup>1</sup> Called Bāhiya from his native town; Dhāruṇīriya, because he wore robes made of the bark of trees &c. Directly on his attaining the paths, never having in his previous births offered robes, he lacked these, and whilst searching for pieces of cloths for a robe in the dunghills, he was gored to death by an evil spirit who had assumed the form of a cow. His remains were seen by Buddha, who got them removed and cremated, and had a shrine raised over them. The disciples did not recognise that he was an Arhat, and were wondering at the respect shewn by Buddha for his remains, when he narrated to them his prior history and in this connection recited the following—'Even though a speech be a thousand words but made up of senseless words, one word of sense is better, which if a man hears he becomes quiet'—Dhammapada p. 31.

<sup>2</sup> This great Thera had the good fortune to be born in the Bhikkhuni Monastery at Rajagaha. His mother, who was religiously disposed, craved the permission of her parents to enter the Priesthood; on their refusal, she in due course got married, and with the consent of her spouse, entered the Priesthood when in the primary stage of pregnancy. Her demeanour attracted the attention of her brother-members and there was a general impression and a well-grounded suspicion of there having been foul play within the sacred precincts. As stronger marks of pregnancy began to appear, the fact was respectfully laid before the Teacher who deputed Upāli to institute enquiry. Upāli entrusted this to the pious Visākhā. It was discovered beyond the shadow of a doubt, that the Bhikkhuni became pregnant before her admittance to the Priesthood, and in due course she gave birth to this Thera. He was brought up by king Pasenadi Kosala, being named Kassapa, with the additional name of Kumāra, in order to distinguish him from Uruvela and other Kassapas, and because of his youth, and because of his being nurtured by a king.



Ānanda<sup>1</sup>...

...Possessors of wide general knowledge.  
 ...Retentive memory.  
 ...Excessively retentive memory.  
 ...Courage.  
 ...Ministering to wants.

Uruvela Kassapa<sup>2</sup>...

...Large retinue.

Kāḷudāyi<sup>3</sup>...

...Inducing families to embrace the faith.

Bakkula<sup>4</sup>...

...Free from disease.

Sobhita<sup>5</sup>...

...Ability to remember former existences.

Upāli<sup>6</sup>...

...Knowledge of Vinaya.

<sup>1</sup> Ānanda was the favourite disciple and constant attendant of the Teacher. He was the custodian of the Dhamma, and was called Dhamma bhaṇḍāgarika. He attained the paths after the demise of the Teacher and just before the first Convocation. See Hardy's Bud. p. 159. (Ānanda) for full particulars of this Thera.

<sup>2</sup> He was converted with his retinue during the early career of the Teacher. See Rhys David's Tr. of the Maha Vagga p. 118 and following and Buddhist Birth Stories. p. 115.

<sup>3</sup> Kāḷudāyi was instrumental in winning over the graces of Sudhodana and his family towards the Teacher, and was successful though after conversion to return to Sudhodana with tidings of the Teacher, and later on to prevail on the Teacher to visit his royal parent.

<sup>4</sup> So called because he was brought up in two families. He was instrumental in relieving Buddha Anomadassi of a dropsy by administering to him medicines, and wished in subsequent births to suffer immunity from disease.

<sup>5</sup> Ability to recount former existences systematically in 500 Kalpas.

<sup>6</sup> Upāli was a waiter of the Sākya Princes who entered the Priesthood: he was ordained first, in order to receive the obeisance of his superiors, to shew the equality they were brought to by admittance to the Order. He was the expounder of the Vinaya at the First Convocation, having learnt it from the Teacher.

Nandaka <sup>1</sup> ...	...Admonishing the Bhikkhunis.
Nanda <sup>2</sup> ...	...Subduing the senses.
Mahā Kappina...	...Admonishing the Bhikkhus.
Sāgata <sup>3</sup> ...	...Amongst the proficient who have entered Samā- patti attained by Tejo Kasina.
Rādha <sup>4</sup> ...	...Endowed with presence of mind.
Mogharāja ...	...Users of rough robes.

<sup>1</sup> Nandaka was instrumental in obtaining Arhatship for 500 Bhikkhunis at once by preaching to them.

<sup>2</sup> Nanda was the son of Suddhodana by Pajāpati Gotamī and was younger brother of the Teacher. He was called Nanda because his birth was an event at which his relatives rejoiced. On the second day that the Teacher visited his father's palace were fixed Nanda's marriage, his entry into his new house, and his elevation to an office: but the Teacher gave him the alms-bowl, and bade him proceed to the Temple; on his way his betrothed, Janapada Kalyāni the Princess bade him return soon. This disturbed his mind, and he was not satisfied till the Teacher took him to the Palace of Sakka, shewed him some of the goddesses, one of whom the Teacher said he could obtain by rigid observance of the precepts.

<sup>3</sup> In a former birth this Thera having attained Jhāna by Tejo kasina (induction of mystic meditation by fire) subdued the power of the Nāga King Ambatitta: subsequently he was, upon the instigation of the Chabbaggiya Bhikkhus, offered toddy when he went for alms. He drank freely, got intoxicated, and was admonished by the Teacher who made this the ground for promulgating his rule forbidding the use of fermented liquor. Sāgata had not attained the Paths then, and as this mis-demeanour was prior to the enactment of the rule forbidding the use of strong drinks, Sāgata did not suffer its consequences.

<sup>4</sup> Rādha sought ordination in his old age when he was abandoned by his family, and he was a beloved disciple of Sāriputta, to whose care the Teacher entrusted him.

5. Bhikkhus, of my female disciples, pre-eminent are the following:—

Mahāpajāpatī Gotamī <sup>1</sup> ...	...For seniority.
Khemā <sup>2</sup> ...	...Profound wisdom.
Uppalavannā <sup>3</sup> ...	...Supernatural powers.
Paṭicārā <sup>4</sup> ...	...Knowledge of Vinaya
Dhammadinnā...	...Gift of preaching.
Nandā <sup>5</sup> ...	...Devotion to profound trances.
Soṇā...	...Accomplished exertion.
Sakulā...	...Supernatural vision.
Bhaddā Kuṇḍalakesā <sup>6</sup> ...	...Instantaneous exercise of transcendental realization.
Bhaddā Kapilāni...	...Ability to trace lineage of prior skandhas.
Bhaddā Kaccānā <sup>7</sup> ...	...Great transcendental knowledge.

<sup>1</sup> The foster mother of the Teacher, supposed to be the daughter of the Queen Anjana, married to Suddhodana; the Teacher having lost His mother a week after His birth He was nursed by Mahāpajāpatī Gotamī who had then given birth to Nandā. It was at her instigation that the Order of female mendicants was established. See Warren's Bud. in Translations p. 441. Muller's Intr. to Paramattha Dīpaṇi p. xi.

<sup>2</sup> Khemā was the first queen-consort of Bimbisāra and was famed for her personal charms.

<sup>3</sup> So called because her body was of a bluish hue resembling the colour of a blue lotus. For particulars of these two Aggasāvikaḥ,—See Prof. Muller's Intr. to the Paramattha Dīpaṇi p. xiii.

<sup>4</sup> See an account of her in Prof. Muller's Intr. to the Paramattha Dīpaṇi p. xvii.

<sup>5</sup> She was called Kuṇḍalakesā, because during her priesthood under the Niganthas she had curly hair.

<sup>6</sup> Also called Rūpa Nandā, she was of exquisite beauty and latterly went by the name of Janapada Kalyāṇi. See an account of her in Prof. Muller's Intr. to the Paramattha Dīpaṇi p. xii.

<sup>7</sup> Same as Bhadda Kaccānā or Yasodharā, mother of Rāhula. She was born on the same day that the prince Siddhārtha was born, and had for four asankya kalpa lakshas entertained the wish to become His wife. In a former birth she was a mermaid, and the Teacher a merman. The music of her voice attracted the King of Bārānasi who was out hunting, and, with the view of possessing her, he wounded the merman fatally with an arrow which pierced his side. When life was extinct, and the mermaid was bewailing the loss with her lamentations, the king appeared and bade her to become his queen, but she could not consent, nor would she leave the corpse of her spouse, till she entreated Sakka who brought

Kisāgotamī<sup>1</sup>...

...Users of rough robes.

Sigāla Mātā...

...Absolute faith.

6. Bhikkhus, of my lay disciples, pre-eminent are the following for embracing the doctrines first.

The merchants Tapassa

Bhalluka<sup>2</sup>...

} ...First converts.

The householder Sudatta

Anātha Piṇḍika<sup>3</sup>...

} ...Alms-giving.

The householder Citta

Macehikasandika<sup>4</sup>...

} ...Gift of preaching.

Hatthaka Ālavaka<sup>5</sup>......Elements of popularity.  
(the four Saṅgahavatthu)

Mahānāma Sakka...

...Offering savoury food.

him to life again. This is the subject of the Sinh. Poem, 'Sandakindura Jātaka' by Vilgamvila Sthavira of the Denagama Temple, printed at the Lakrivikirana Press in 1866.

<sup>1</sup> She was called Kisā because she was lean.

<sup>2</sup> These were the first lay converts. See account in Rhys David's Tr. of Maha Vagga p. 82, Hardy's Buddhism p. 182.

<sup>3</sup> Called Anātha Piṇḍika because he was a liberal giver. He was the son of the Setthi Sumana and presented the Teacher with the Great Jetavana Monastery, on which he spent 54 Koṭis of money. See an illustration of this purchase (by covering the ground with layers of gold kaḥāpanas) in Cunningham's Stupa of Bhārhut, Plate VII.

<sup>4</sup> He housed and offered alms to Mahānāma one of the Pancavaggiya Bhikkhus by whom he was converted.

<sup>5</sup> He was called Hatthaka because he was moved from one person's hand to that of another. He was to be one of the victims to Yakkha Ālavaka from his father the king of that city, and in consequence of his merit the Teacher, foreseeing the destruction that awaited him, went ahead of him to the abode of the Yakkha Ālavaka, subdued him and converted him. In due course this Prince was taken to the Yakkha as his daily offering: the Yakkha, who had now turned over a new leaf by entering the first path, took and handed over the Prince to the Teacher, the Teacher delivered him back to the Yakkha, who handed him to the King's messenger; in this manner he was moved from hand to hand. For particulars see Ālavaka Sutta in Samyutta Nikāya.

The householder Ugga of Vesālī<sup>1</sup>...Offering acceptable gifts.

The householder Uggata... ...Attendance on the  
Sangha.

Sūra Ambaṭṭha... ...Absolute faith.

Jīvaka Komaṛabhacca<sup>2</sup>... ...Popularity.

The householder Nakulapitā<sup>3</sup> ...Trustful conversation.

7. Bhikkhus, of my first female lay disciples, the following are pre-eminent.

Sujātā daughter of Senāni<sup>4</sup>... ...First converts.

Visākhā the Migāra mother<sup>5</sup> ...Hospitality to the  
Sangha.

<sup>1</sup> He was reputed for his tall and handsome figure and good disposition, hence he was called Ugga.

<sup>2</sup> Jīvaka Komaṛabhacca was the son of the Courtesan Sālavatī and was found in a dust heap by the Prince Abhaya. He was called Komaṛabhacca because he was nourished at the instance of the Royal Prince who was reputed to be his father. He went and studied medicine at Takasilā for 7 years and returned to Rājagaha. His first treatment was that of a Setthi's wife at Sāketa, who suffered for 7 years from a disorder in the head, and his treatment was so successful, that his reputation as a physician rapidly spread. He administered medicines to the Teacher too, and was His medical attendant. See Rhys David's Tr. of the Mahā Vagga p. 172 and following.

<sup>3</sup> Born of a Setthi family in the city Sumsumāragira in Bhagurata. He greeted Buddha as his son, as in several prior births he was the Teacher's father, grandfather and uncle, respectively, and his wife the Teacher's mother and aunt.

<sup>4</sup> Sujātā was the last person to offer food to the Teacher before He became Buddha: she was the daughter of the landlord Senāni. She prepared milk rice specially for the Teacher. The golden vessel in which it was offered was thrown into the river Nerañjarā, and it went against the stream, in support of the reflection of the Teacher that if it took such a course, this would be proof that He would become Buddha on that day. David's Jātaka Stories p. 95—Hardy's Bud. p. 167.

<sup>5</sup> Visākhā was the daughter-in-law of the Setthi Migāra. She was styled his mother, as she was instrumental in converting him. She was the daughter of the Setthi Dhanañjaya of the city Sāketa. Dhanañjaya was the son of Mendaka and was despatched to hold his office and dwell at Sāvattthi. King Kosala granted him the office of Setthi. There was at

Khujjuttarā<sup>1</sup>...

...Possessors of great  
general knowledge.

Sāvattī a wealthier <sup>2</sup>Setthi of the name of Migāra, and in due time a partner was sought for his son Punnawaddhana, and Visākhā, then living at Sāketa, was selected. Visākhā was married with great pomp and ceremony at Sāketa, and on the expiration of four months she was escorted in state to Sāvattī by her father-in-law, and in the company of King Kosala. When parting Visākā's father gave her the following words of advice—1. Do not disclose the short-comings of your husband or of your father-in-law. 2. Do not convey to them anything spoken to their disadvantage by the neighbours. 3. Be ready to lend to anyone who promptly returns what is lent. 4. Do not give to anyone who is not likely to return what is given. 5. Give willingly to poor relations whether they can return or not. 6. Rise up from your seat in the presence of your father-in-law and mother-in-law. 7. Always take your meals after your father-in-law and mother-in-law have eaten. 8. Do not retire to sleep before your father-in-law and mother-in-law. 9. Fear your husband, your father-in-law and your mother-in-law. 10. Regard your husband, your father-in-law and your mother-in-law.

<sup>1</sup> Called Khujjuttarā because she was hunch-backed. Her primary attempt to obtain this pre-eminence was made in the time of the Buddha Padumuttara, when she was born in the town of Hansavati, and listened to the preaching of that Teacher. In the time of the present Buddha she was born to the wet nurse of the Setthi Ghosaka, was employed as maid to his adopted daughter Sāmavati, and escorted her in that capacity when the latter was led in marriage by the King of Udeni. This king presented his consort daily, eight kahāpanas for the purchase of flowers for offerings. Khujjuttarā took this money regularly to the florist Sumana: purchased four kahāpanas worth of flowers, and appropriated to herself four kahāpanas. One day the florist had to offer flowers himself to the Teacher, and he beckoned Khujjuttarā to wait and listen to His preaching and take what flowers were left. On listening to the Teacher she attained the First path, and on that day she took flowers for the whole sum of eight kahāpanas. Sāmavati was surprised to find double the usual quantity of flowers, and inquired whether the King had presented an extra sum on that day. Khujjuttarā confessed her fault, which she was compelled to admit, in consequence of the holy state that she had attained after listening to the preaching of Buddha. Sāmavati was so impressed with her candour, that instead of rebuking her, she bade her to impart to them the nectar-of-advice that she had imbibed from the Teacher. Khujjuttarā asked for two robes and scented water for ablutions. Having bathed, and wearing one robe and covering herself with the other, and seating herself with a fan in her hand, she imitated

Sāmāvati <sup>1</sup> ...	...Goodwill.
Uttarā the mother of Nanda	...Devotion to profound trances.
Suppavāsā daughter of the Koliya race <sup>2</sup> ...	} ...Offering savoury food.
Suppiyā the devotee...	
Kāṭiyāni...	...Attendance on the sick.
Nakulamītā <sup>3</sup> ...	...Absolute faith.
Kālī the devotee called Kurara Gharikā <sup>4</sup> ...	...Trustful conversation.
	} ...Of those who are greatly satisfied with the virtues of the Triratana by hearing alone.

[ Chapter on The pre-eminence in acquirements. ]

THE FOURTEENTH.

the Teacher so closely, that at her discourse Sāmāvati and a large retinue entered the First path. Sāmāvati then begged Khujjuttarā to relinquish her position of servant to that of her counsellor, to regularly attend the discourses of the Teacher and convey them to her. By this listening to the preaching of the Teacher, in process of time, she mastered the Tipitaka.

<sup>1</sup> In the city of Bhaddavati there was a distressing famine, so that even the Setthi had to migrate to Kosambi to ask for assistance from his friend Ghosaka. He proceeded with his wife and daughter Sāmāvati to Kosambi and on the day that he arrived, Ghosaka was feeding a multitude of beggars. Not thinking it proper to visit him at that time, he despatched his daughter, who proceeded to the alms hall modestly, and got three morsels of food; bringing them home she partook of them with her parents. On that day through weakness the Setthi died. The following day she brought two morsels of food, and on that day her mother died. The next day she brought but one morsel of food and took the opportunity to narrate the fact of their arrival into the city to Ghosaka who was deeply concerned at what had happened, and lost no time in admitting Sāmāvati to his house and treating her as his own daughter.

<sup>2</sup> Was the mother of the great Thera Sivali.

<sup>3</sup> Wife of Nakulapitā the layman.—See last name in section 6.

<sup>4</sup> Born at Rājagaha but married and lived at the city Kurara Ghara and was induced to embrace the faith by overhearing a conversation of two Yakkhas, Sātāgiri and Hemavantu, relative to the value of the three Ratanas: she attained the First path before seeing the Teacher, but hearing of His reputation.

## XV.

1. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to regard any of the Sankhāras<sup>1</sup> as permanent. B, there is reason for an ordinary man to regard any of the Sankhāras as permanent.

2. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to regard any of the Sankhāras as happy.<sup>2</sup> B, there is reason for an ordinary man to regard any of the Sankhāras as happy.

3. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to regard any state or condition<sup>3</sup> as eternal. B, there is reason for an ordinary man to regard any state or condition as eternal.

4. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to become a matricide.<sup>4</sup> B, there is reason for an ordinary man to become a matricide.

5. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to become a parricide. B, there is reason for an ordinary man to become a parricide.

6. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to take away the life of an Arhat. B, there is reason for an ordinary man to take away the life of an Arhat.

<sup>1</sup> The sankhāras are four—Kāma, rūpa, arūpa and lokuttara. An ordinary being may take any of the first three Sankhāras as permanent, in accordance with the sassataditthi theory which teaches that spirit and matter are eternal. But a person of right views is free from getting his transcendental thoughts polluted by any evil, as a thoroughly heated iron is not pierced by a fly.

<sup>2</sup> He does not recognise that spirit becomes eternally happy at death.

<sup>3</sup> Here substitution of Dhamma for Sankhāra is to include everything, even Pañnatti Dhamma.

<sup>4</sup> Mātaramti ādisu janikā va mātā: mother here is the person who gave birth to him.



7. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to wound, with evil intent, a Supreme Buddha, that the blood may be shed. B, an ordinary man with evil intent will wound a Supreme Buddha, so that the blood may be shed.

8. B, there is no cause nor reason for a being of accomplished views who has even entered the first path, to cause a breach of unity in the Order. B, an ordinary man will cause a breach of unity in the Order.

9. B, there is no cause nor reason for a being of accomplished views who has entered the first path, to follow other Teachers. B, an ordinary man will follow other Teachers.

10. B, two absolutely holy and perfectly enlightened Buddhas will not appear in a world simultaneously.<sup>1</sup> B, One absolutely holy, and perfectly enlightened Buddha will be born at one time.

11. B, two Chakkvatti Monarchs<sup>2</sup> will not be born in a world at the same time. B, One Chakkvatti Monarch will be born at one time.

12. B, a woman will not become a Buddha, absolutely holy, and perfectly enlightened. B, a man will become a Buddha, absolutely holy, and perfectly enlightened.

13. B, a woman will not become a universal monarch. B, a man will become a universal monarch.

14...16 B, a woman will not become a Sakka, Māra, or Brahmā.<sup>3</sup> B, a man will become a Sakka, Māra, or Brahmā.

<sup>1</sup> That is in Jambudīpa, Buddhas do not appear in other worlds than the 10000. There are three spheres referred to here:—*Jātikhettaṃ*—the 10,000 cakkavāla in which a Buddha is born and which is within His reach; *Anākkhettaṃ* the sphere within which he has control, consisting of one hundred hundred thousand (Kela laksha) cakkavāla; *Viśayakhettaṃ*—the outer spheres, immeasurable, though within His conception.

<sup>2</sup> Universal—King of Kings—Hardy's Bud. p. 126.

<sup>3</sup> That is, in one of the above worlds.

17. B, a demeritorious deed will not produce favourable, pleasant and good results. B, a sin in deed will be attended with bad results.

18. B, a sin that is shaped in word (same as in section 17, with the substitution of 'word' for 'deed'.)

19. B, a sin that is imagined in thought (same as in section 17, with the substitution of 'thought' for 'deed'.)

20. B, a virtuous deed will produce favourable and pleasant results. B, a virtuous deed will not produce unfavourable and unpleasant results.

21. B, a virtuous word (same as in section 20, with the substitution of 'word' for 'deed'.)

22. B, a virtuous thought (same as in section 20, with the substitution of 'thought' for 'deed'.)

23. B, a sinner in deed will not by reason thereof be born in heaven after death. B, a sinner in deed will by reason thereof be born in hell.

24. B, a sinner in word (same as in section 23, with the substitution of 'word' for 'deed'.)

25. B, a sinner in thought (same as in section 24, with the substitution of 'thought' for 'deed'.)

26. B, a man virtuous in deed, will not by reason thereof be born in hell. B, a man virtuous in deed will by reason thereof be born in heaven.

27. B, a man virtuous in word (same as in section 26, with the substitution of 'word' for 'deed'.)

28. B, a man virtuous in thought (same as in section 26, with substitution of 'thought' for 'deed'.)

[ Chapter on Improbabilities—THE FIFTEENTH. ]

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<sup>1</sup> That is, as a Mahā-Brahmā, because women are incapable of exercising the necessary meditation to enable them to be born as such.

## XVI.

1. B, the practice, and constant exercise of one virtue—leads to the complete disgust with the circle of births and re-births, to the entire emancipation from passion, to the annihilation of passion, to the entire pacification of passion, and to the proper recognition of the real characteristics of the world and its beings, to perfect knowledge, and to an insight into Nibbāna. What is that one practice? Meditation on Buddha.

B, The practice and constant exercise of this (as in Section 1 up to) Nibbāna.

2. 10. B, The practice and constant exercise of one virtue leads to the complete disgust with the circle of births and rebirths, to the entire emancipation from passion, to the annihilation of passion, to the entire pacification of passion, and to the proper recognition of the real characteristics of the world and its beings, to perfect knowledge, and to an insight into Nibbāna. What is that one practice?

Each of these is the reply to the query beginning with 'the practice &c.' and after each of these the first sentence in this chapter to, 'what is that practice,' has to be repeated.

{	Meditation on Dhamma.
	Meditation on Saṅgha.
	Meditation on the Precepts.
	Meditation on Charity.
	Meditation on the Gods.
	Meditation on Inhaled and Ex- -haled breath.
	Meditation on Death.
	Meditation on the 32 Constituent parts of the body.
Meditation on the Release from suffering.	

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Virāgāyâtivatte virajjanattāya rāgā dinamvā kilesānam virajjanāya vigamāya—unattached to transient existence, eschewing lust and other passions—සංසාර නොදැමීම පිණිස, රුකදි කෙලෙසෙන් හෝ පහකිරීම පිණිස.

B, The practice and constant exercise of these virtues leads to the complete disgust with the circle of births and re-births, to the entire emancipation from passion, to the annihilation of passion, to the entire pacification of passion, and to the proper recognition of the real characteristics of the world and its beings, to perfect knowledge, and to an insight into Nibbāna.

[Chapter on The one Practice—THE SIXTEENTH.]

## XVII.

1. B, I do not perceive any other cause which produces bad actions, or which augments and develops bad actions, as do erroneous views.

B, In the man with erroneous views bad actions will arise, and those bad actions that have already existed will be augmented and developed.

2. B, I do not perceive any other cause which so produces good actions, or which augments and develops good actions, as do right views.

B, In the man with right views, good actions will arise, and those good actions that have already existed will be augmented and developed.

3. B, I do not perceive any other cause which will so fail to produce good actions, or which will so destroy good actions that exist, as will erroneous views.

B, In the man with erroneous views, good actions will not arise, and those good actions that have already existed will be destroyed.

4. B, I do not perceive any other cause which will fail to produce bad actions, or which will so destroy bad actions that have already existed, as will right views.

B, In the man with right views, bad actions will not arise, and those bad actions that have already existed, will be destroyed.

5. B, I do not perceive any other cause which so produces wrong views, or which augments wrong views that have already existed, as doth unwise contemplation.

B, In the man who contemplates unwisely wrong views will arise, and wrong views that have already existed will be augmented.

6. B, I do not perceive any other cause which so produces right views, or which augments right views that have already existed, as doth wise contemplation.

B, In the man who wisely contemplates, right views will arise, and right views that have already existed will be augmented.

7. B, I do not perceive any other cause that would lead a being to be born in hell after death, as would holding wrong views.<sup>1</sup>

B, Holding wrong views will lead a being to be born in hell after death.

8. B, I do not perceive any other cause that would lead a being to be born in heaven after death, as would holding right views.

B, Holding right views will lead a being to be born in heaven after death.

9. B, All actions by deed, word, or thought, in accordance with his faith or intention, wish, resolve, or other thoughts in connection with them, of a man that holds

<sup>1</sup> All erroneous beliefs are classified under three heads:—

*a* beliefs that hinder the path both to Heaven and Perfect Holiness.

*b* beliefs that hinder the path only to Perfect Holiness.

*c* beliefs that do not hinder the path to Heaven or Perfect Holiness.

The erroneous belief that denies the law of cause and effect (*ahetukadiṭṭhi*), that denies any effect either in good or evil (*ākiriyaḍḍhi*), that denies existence after death (*natthikadiṭṭhi*); these three correspond to the first belief. The belief that does not deny the Law of Kamma corresponds to the second belief. Egoism corresponds to the third belief.

erroneous views, will lead to unpleasantness, disfavour, disagreeableness, prejudice and pain. What is the cause? B, Erroneous and sinful belief.

B, If a margosa seed, or a seed of small cucumber, or a bitter pumpkin seed, were to be planted on moist ground, and if they were to derive a flavour from the ground as well as moisture, all the plants will be bitter, acrid, and unpleasant. What is the cause? Because the seed is bitter. Likewise all actions by deed, word, or thought, [same as in section 9 down to...‘belief’.]

10. B, All actions by deed, word, or thought, in accordance with his faith or intention, wish, resolve, or merits, or thoughts in connection with them, of a man who holds right views, will lead to pleasantness, favour, agreeableness, advantage and pleasure. What is the cause? His right views.

B, If a slip of the sugar cane or the seed of hill paddy, or grape, were to be planted on moist ground, and if they were to derive a flavour from the ground, as well as moisture, they will be sweet, agreeable, and delightfully savoury. What is the cause? The seed is productive of a sweet fruit.

B, Likewise all actions by deed, word, or thought, [same as in section 10 down to...‘belief’]

### [ Chapter on Seeds<sup>1</sup>—THE SEVENTEENTH. ]

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Nimba-Margosa—Azadaracta indica, Sinh: Kohomba.

Kosātakī—A small species of cucumber, Luffa actangula, Sinhalese Vātakolu.

Tittaka lābu—Bitter pumpkin—cucurbita pepo, Sinh: Titta labu.

<sup>1</sup> The seed is meant here to apply to any part of a plant that takes root, either the root, the branch, or the seed.

## XVIII.

1. B, The birth of one person who is manifested in this world is (conducive) to the disadvantage, grief and loss of many, and to the prejudice and pain of gods and men.

Who is the one person?

A person of unsettled views, who holds erroneous beliefs and leads astray people from the righteous path.

B, The birth of this one person in this world [same as in section 1...down to 'gods and men'.]

2. B, The birth of one person in this world is conducive to the advantage, happiness, and gain of many, and to the benefit and happiness of gods and men.

Who is the one person?

The person of consistent views who holds right beliefs. He leads many on the right path, taking them away from the wrong path.

B, The birth of this one person in this world [same as in section 2...down to 'gods and men',]

3. B, I do not perceive any other sin so disadvantageous and faulty as (holding) wrong beliefs.

B, Heinous sins result from holding wrong beliefs.

4. B, I do not perceive any other person so disadvantageous and unpleasant to many, so pernicious and displeasing to gods and men, as the empty-headed Makkhali.

B, Just as if an instrument to catch fish were to be fixed in a river's mouth to the destruction, grief, distress, and loss of numerous fish; so the empty headed Makkhali<sup>1</sup> has

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<sup>1</sup> Makkhali, also called Makkhali Gosāla, was one of the six teachers of the doctrines opposed to those of Buddha. He was a slave in a nobleman's house, and was called Makkhali after his mother; and by reason of his having been born in a Gosāla or cow house he received the additional appellation Gosāla. One day he followed his master with a large pot of oil, and the latter perceiving he was on slippery, muddy ground, desired him to be on his guard. But not listening to his advice

- been born in this world as a snare to catch men to the disadvantage, grief, distress and destruction of many beings.

5. B, If a teacher were to instigate a pupil to embrace a doctrine and discipline that are erroneously expounded, and he embraces it, and follows it by practice, both of them beget much demerit. What is the cause? The doctrine is erroneously expounded.

6. B, If a teacher were to instigate a pupil to embrace a doctrine and discipline that are correctly expounded, and he embraces it, and follows it by practice, both of them will beget much merit. What is the cause? The doctrine is correctly expounded.

7. B, As the doctrine and discipline are not well expounded the donor must know the measure<sup>1</sup> of his gift, and not the recipient. What is the cause? The doctrine is incorrectly expounded.

8. B, As the doctrine and discipline are well expounded the recipient should know the quantity he should accept, not the donor. What is the cause? The doctrine is correctly expounded.

he walked carelessly, and the result was that he stumbled upon a stump and fell down with his heavy load, breaking the pot of oil. Fearing that his master would punish him for his misconduct, Gôśāla began to run away. His master soon pursued him, and seized him by his garments: but they loosening, Gôśāla effected his escape naked. In this state he entered a city, and passed for a Digambara Jaina, or a Buddha, and founded the sect which was named after him. "He falsely believed," says Col. Sykes, in the same Essay from which I have quoted above "that the good and evil of mankind did not result from previous actions, but, were merely accidental. His doctrine was therefore that of chance." Jas. Alwis' Lecture on Buddhism. Colombo Observer of 22 May 1862.

1 *Dayakena mattā jānitabbā no paṭiggāhakena*—This we read in the *Aṭṭhakathā* is with reference to the teaching in adverse systems of religion, which inculcates that it is lawful for the giver to know the quantity he should offer, regardless of the knowledge the receiver possesses. In Buddhism this is irregular: the recipient should be particularly aware of his needs, and must be quite satisfied with what he gets; if more is offered, he should limit his acceptance to what he absolutely requires; if less, he should be contented with what he gets. [See expl. in Att: p. 287 of above term.]



9. B, The strenuous person who follows the doctrine and discipline that are not well expounded, lives in sorrow.<sup>1</sup> What is the cause? The incorrectness of the doctrine.

10. B, The inert person who does not follow the doctrine and discipline that are well expounded, lives in sorrow. What is the cause? He lives in sorrow because he does not act up to the doctrine.

11. B, The inert man who does not follows the doctrine and discipline that are erroneously expounded, lives in happiness. What is the cause? The doctrine is not well expounded.

12. B, The inert man who follows the doctrine and discipline that are well expounded, lives in happiness. What is the cause? The doctrine is well expounded.

13. B, As even a small quantity of excrement is of an offensive smell, I do not esteem existence even for a small space of time, at least for a moment even.

14. B, As even a small quantity of urine...[same as in section 13 down to 'even.']

15. B, As even a small quantity of saliva...[same as in section 13 down to 'even.']

16. B, As even a small quantity of matter...[same as in section 13 down to 'even.']

17. B, As even a small quantity of blood is of an offensive smell, I do not esteem existence even for a small space of time, at least for a moment even.

[Chapter 'on Makkhali'—THE EIGHTEENTH.]

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<sup>1</sup> In sorrow—That is, in pursuing the rules of the adverse Teachers such as the observance of the Attakilamathānu Yōga.

## XIX.

1. B, As in this Jambudvipa, pleasant parks, groves, gardens and ponds are few, and high and low grounds, inaccessible places in rivers, places with stumps of trees, and thorns and inaccessible hills are many, likewise beings born on land are few, and those born in the water are many.

2. B, Likewise of the above, those born as human beings are<sup>2</sup> few, and those not so born<sup>1</sup> are many.

3. B, Likewise of the above, those born in the Central regions, are few, and those born in the border countries<sup>3</sup> and the unknown haunts of barbarous tribes<sup>4</sup> are many.

4. B, Likewise of these beings, those who are wise, sensible, literate and possessing an unblemished mouth and able to discern the good and the bad are few, and the unwise, illiterate, and possessing a saliva-flowing mouth, and those unable to discern the good and the bad are many.

5. B. Likewise of these beings, the wise who have obtained spiritual insight, and who have entered the paths are few, [those that are endowed with an eye of wisdom are few,] and those that are sunk in ignorance and are misguided, are many.

6. B, Likewise of these beings, those that see the Tathāgata are few, and those that do not see the Tathāgata are many.

7. B, Likewise of these beings, those that hear the Doctrine and Discipline preached by the Tathāgata are few, and those that do not hear the Doctrine and Discipline preached by the Tathāgata, are many.

<sup>1</sup> Aññatra manussehi idha cattāro apāya—those born in the four states of unhappiness.—Att. p. 291.

<sup>2</sup> Majjima Janapadā—central regions—[see particulars of this in Childers' Dic: p. 233.]

<sup>3</sup> Paccantimesu sakalopihi Jambudvipe majjhima desonāma, sesadipa paccantimā Janapadā—all Jambudvipa is majjhima desa, the rest is paccanta.—Att.

<sup>4</sup> Milakkho—non-Aryan—[Childers' Dic: p. 247.]

8. B, Likewise of these beings, those that hear and bear in mind the Doctrine are few, those that hear and do not bear in mind the Doctrine are many.

9. B, Likewise of these beings, those that critically search the meaning of the Doctrine that they have borne in mind are few, those that do not critically search the meaning of the Doctrine are many.

10. B, Likewise of these beings, those who thoroughly understand both the Doctrine and meaning and follow them<sup>1</sup> in practice are few, and those who do not thoroughly understand both the Doctrine and the meaning and who do not follow them in practice are many.

11. B, Likewise of these beings, those who are disgusted at matters that ought to cause disgust are few, those who are not disgusted at matters that ought to cause disgust are many.

12. B, Likewise those who wisely endeavour to assuage grief are few, those who do not wisely endeavour to assuage grief are many.

13. B, Likewise those who by aiming (to attain) Nibbāna, obtain self-concentration<sup>2</sup> and tranquillity of mind are few, and those who by aiming (to attain) Nibbāna do not obtain self-concentration and tranquillity of mind, are many.

<sup>1</sup> Dhammassa anudhammo dhammānudhammo—lesser or minor doctrines: Childers' Dic: p. 41. *Taṃ dhammānudhammaṃ paṭipajjantīti anuloma paṭipadaṃ pūrenti*—they fulfil the direct course.—Att. p. 292.

<sup>2</sup> Samādhi: Maggasamādhi, Phalasamādhi—Self concentration. Samādhi is of many kinds and of various sorts. An explanation with a view to detail them all may not give the exact meaning intended, and may after all lead to confusion, therefore we comment only in reference to the meaning intended here,—Samādhi is the composure of good thought (*Sāmaṃ sammā ādhānaṃ*, keeping together without allowing to disperse) Samādhi is used in the sense of right composure. What is this right composure? It is called the keeping the thoughts of the mind fully and steadily fixed on one subject of meditation. Therefore composure should be understood to be this:—the keeping by the power,

14. B, Likewise those who obtain excellent food and flavour are few, and those who do not obtain excellent food and flavour, but subsist on alms, roots,<sup>1</sup> and fruit, are many.

of some law, without being confused and scattered, the thoughts of the mind fully and steadily fixed on one subject of meditation. Now the distinguishing mark of Samādhi is, that the thoughts are not scattered, its present fruit is the destruction of mental distraction and a state of non-agitation, its proximate fruit is spiritual happiness, for it has been said by the Bhagavā "that the happy monk tranquillises his mind and does not let his thoughts be disturbed by vanity &c." Visuddhī Magga. Tr. by A. E. Buultjens, B. A. 'Buddhist,' Vol. 6, p. 372.

The Samādhi is the highest rung of the ladder of the noble Eight-fold Path. To reach that state the disciple has to realize that he is proof against sensualism and sinfulness. When he knows his mind is not disturbed at the sight of sensualising objects, when he knows that nothing in the world will make him violate the principles of a pure life, he is then capable of entering the arena to enjoy the ambrosia of the bliss of immortal thought. Solitude is necessary so as to be free from the disturbing elements of sight, hearing &c. Unholy association leads the student away from the moral path, and he has to be strictly careful that he associates only with the pure-minded. The student who is satisfied with the purity of his life and makes no effort to spiritualise his mind, remains stationary in the Path of progress. Let him therefore struggle on to spiritualise his thoughts. The student has to keep himself away from all physical impurities. Every place associated with the lowering of man's high nature, let him not visit. The study of Buddha's Psychology is imperative for the student, since it teaches him how to watch over his thoughts. The process of development of an idea in the mind is scientifically laid down, and he who studies this interesting subject knows what he is thinking, and whether the potential thought is capable of further evolution ending in results. He has the power in him to nip in the bud the arisen thought before it develops into fulness and fruition by coalescing with the basic evils of ill-will, selfishness, and ignorance. Though momentary in its nature, each individual thought passes through three stages of origination, development, and decay. The one thought is followed by another, like the ripples of a flowing stream of water, until it is checked by the will. The contact of an object with the eye, or any of the senses, is the first mental sensation followed with marvellous velocity by bringing consciousness into action and confirming the impressions.—Journal M. B. Society Vol. v. No. 6, p. 51-52.

<sup>1</sup> Ūnchena—ūñchā cārena vana mūla phalenavā—living on alms, wild roots &c.—Att. p. 292.

15. B, Likewise those who obtain the Paths and the ways to obtain the Paths<sup>1</sup> and Nibbāna are few, and those who do not obtain the Paths and the ways to obtain the Paths and Nibbāna are many.

B, Therefore, in this dispensation train yourselves in this manner; let us seek for the Paths, and the way to attain to them, and to Nibbāna.

B, You should train yourselves in this manner.

## II. PART.

1. B, As in this Jambudīpa, pleasant parks, pleasant groves, pleasant grounds and pleasant ponds are few, and high and low grounds and inaccessible places in rivers, places with stumps of trees and thorns, and inaccessible hills are many.

2. B, Likewise those who leave this world and are re-born as human beings are few, but those who leave the world and are born in hell, and among lower animals, and in the Peta<sup>2</sup> worlds are many.

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<sup>1</sup> *Attharasasassa*—the results of the four stages of sanctification  
*Dhamma rasassa*—the four Paths. *Vimutti rasassa*—Nibbāna.

<sup>2</sup> *Petās* are beings whose link of connection with the departed is not 'soul' but *Kamma*. *Petās* are born in the *Peta* worlds, they are of four denominations and the lowest are those who are in absolute need of food, and perpetually long for it. It is customary in the event of a death, to offer food and merit, as, if the deceased were born amongst a particular sect of *Petās* called *Paradattūpa jīvī* (living on merits of others) he may be a partaker of the same. See particulars in *Questions of Milinda*, Vol. II. p. 151.

The *Peta Vatthu* which gives an account of the *Petās*, and how they came to be born in *Peta* worlds, is one of the canonical works of the *Khuddaka Nikāya*. 'Supposed to be the latest compositions in the Five *Nikāyas*'.—Rhys David's *Dialogues of Buddha* Intr. p. xvi. \*

It has been edited for the P. T. S. in 1888 and its Commentary, the *Paramattha Dīpani* in 1894. Reference is often made to *Petās* and their movements.—See *Sārasaṅgha* p. 177, edited and printed by Y. Somananda in A. C. 1898. *Tirokudda Sutta* printed in 1889.

3. B, Likewise those who leave this world and are reborn as Devas<sup>1</sup> are few. Those who leave...[same as in above section down to...'many.']

4. B, Likewise Devas, who leave their world, and are reborn as Devas are few. Those who leave...[same as in above section down to...'many.']

5. B, Likewise Devas, who leave their world and are reborn as men are few. Those who leave...[same as in above section down to...'many.']

6. B, Likewise beings, who leave hell and are reborn as men are few. Those who leave...[same as in above section down to...'many.']

7. B, Likewise beings, who leave hell and are reborn as Devas are few. Those who leave...[same as in above section down to...'many.']

8. B, Likewise animals, who leave their world and are reborn as men are few. Those who leave...[same as in above section down to...'many.']

9. B, Likewise animals, who leave their world and are reborn as Devas are few. Those who leave...[same as in above section down to...'many.']

10. B, Likewise Petās, who leave their world and are reborn as men are few. Those who leave...[same as in above section down to...'many.']

11. B, Likewise Petās, who leave their world and are reborn as Devas are few. Those who leave...[same as in above section down to...'many.']

[Chapter on 'Slight estimation'—THE NINETEENTH.]

<sup>1</sup> The Devas are of three classes. (a) The Monarch, who is styled Deva. (b) Those who are born in the Deva worlds, and (c) Arhats. Sakka is the king of the Devas. They are numerous and their palaces are superb and in accordance with their status; they cease to exist when their age or merit expire, or when they are not satiated when hungry, or when they get angry—Sārasaṅgaha p. 179. See also Sūriyagoda Sumangala Thera's remarks on Devas Journal C.B.R.A.S. 1909 p. 271.

## XX.

1. B, The qualities that are certainly conducive to the acquisition of gain are the following—

Living in the forest,<sup>1</sup> living on alms obtained by pindapāta only, in wearing robes of refuse-rags only, using the three robes only,<sup>2</sup> skill in expounding the Dhamma, knowledge of the Vinaya, erulition, seniority in ordination,<sup>3</sup> decent attitude in ordained life, having a pure retinue, having a large retinue, amiable behaviour, having a good countenance, being of an agreeable speech, contentedness and perfect health.

2. B, If a Bhikkhu were to practise the first Jhāna for a moment, he should be called a Bhikkhu, one who employs himself in meditation, an observer of discipline, one who listens to admonition, and who justly partakes of the food given by the inhabitants. How meritorious his meditation would be if he should practise the same repeatedly!

If a B, were to practise the second Jhāna...[same as above.]

If a B, were to practise the third Jhāna...[same as above.]

If a B, were to practise the fourth<sup>3</sup> Jhāna...[same as above.]

If a B, were to practise goodwill...[same as above.]

If a B, were to practise kindness...[same as above.]

If a B, were to practise to rejoice with others in their happiness or prosperity...[same as above.]

<sup>1</sup> For meditation &c., this and the following are some of the Dhūtaṅgas (ascetic practices).

<sup>2</sup> Possession of the three robes shows contentment.

<sup>3</sup> The four Brahma vihāras or excellently pure states are Mēttā, Kaṁ, rūṇā, Muditā, Upekkhā.—For full particulars of these see Visuddhi Magga, printed in Sinh. characters by M. Dharmaratna, Vol. III p. 1 to 112.

If a B were to practise equanimity...[same as above.]

10. If a zealous, well-knowing, thoughtful person avoiding covetousness and anger, dwells in meditation—

On the characteristics of the body. On the states of sensation. On the states of thought. On the specifics of doctrines.<sup>1</sup>

14. B, If a B were to resolve, endeavour, and strive to practise exertion—

To prevent sinful conditions arising. To eradicate sinful conditions already existing. To procure virtuous conditions not yet in existence. To augment virtuous conditions already in existence.<sup>2</sup>

18. To develop the means to attain supernatural powers—

By self-concentration of the mind by will. By effort. By thought. By scrutiny<sup>3</sup>

<sup>1</sup> Cattāro Satipaṭṭhānas treat of four different processes of evolving one's transcendental knowledge by means of exercising one's own recollective powers, till the Great Knowledge is acquired, which results in attaining Perfection.

(i) Kāyaṇupassanā—The realization of the true nature of the body, the component parts of which are properly analysed and thoroughly understood. This recollective power enables the person who meditates to see the body subject to transience, sorrow, and non-self.

(ii) Vedanāṇupassanā—To see the true nature of sensations which consist chiefly of pleasure, displeasure, and indifference that are perceptible by the senses.

(iii) Cittaṇupassanā—To realize the true nature of the currents of thoughts which prevent the ordinary man from thoroughly understanding that life is momentary and that it makes the body to undergo the same transitory process.

(iv) Dhammāṇupassanā—To have a thorough knowledge of the specifics of the fundamental principles of Buddhism—Cattāri ariya-saccāni, Pañcavaranāni, Pañcupādānakkhandā, Ajjhakkā bhāvirāyatanāni, Sattabojjhaṅgā.

<sup>2</sup> The four Sammappadhāna are—exertion to prevent sinful conditions arising, exertion to put away sinful states already existing, exertion to produce meritorious states not yet in existence, exertion to retain meritorious conditions already existing—Childer's Dic: p. 435.

<sup>3</sup> Caturiddhipāda—the four modes by which the power of iddhi is attained. The positive exercise of intellect, concentrating the mind



22. To develop the superiority of faith.

Of energy. Of recollection. Of contemplation. Of wisdom.<sup>1</sup>

To develop the power of faith.<sup>2</sup>

Of courage. Of recollection. Of contemplation. Of exertion. Of wisdom.

32. B, If a B were to resolve, endeavour, and strive to practise the requisites for attaining the supreme knowledge of the paths:<sup>3</sup>

Recollection. The investigation of the four truths

Persevering exertion. Joy. Pacification of the mental and bodily defilements. Concentration. Equanimity.

39. If a B were to resolve, endeavour, and strive to develop correct ideas upon religious subjects, as opposed to those that are erroneous.

Correct thoughts.

Correct words.

Correct deeds.

Correct life.

Correct energies or endeavours.

on higher thoughts. The determined Will never to abandon the Higher path till Nibbāna is reached. Preservation of mind from impure thoughts. Investigation into the cause of all phenomena.

<sup>1</sup> The Indriyas or the five mental energies are—faith, energy, recollection, contemplation and wisdom.—Childers' Dic: p. 159.

<sup>2</sup> The five Balas or mental powers (not differing from Indriyas, unless in intensity.) Kern's Man: of Bud: p. 67.

<sup>3</sup> The seven Bojjhāngas or requisites for attaining the Supreme Knowledge. Sambojjhānga formed by the combination of three words, sam, bodhi, āṅga, is a term of deep and extensive meaning. Bodhi primarily signifies the practices which lead to the realization of Nibbāna. It is also applied to the person who strives to reach that Goal; Āṅga means attribute or a requisition. The two terms in combination—Bojjhānga, refer either to the practices necessary for the attainment of Nibbāna or the attributes of the person who practises them

Correct recollection.

Correct concentration of the mind.

47, (i) Selecting one of the internal objects for meditation to attain a rūpāvacara jhāna, and seeing that it does not fully serve the purpose, one takes any of the external objects of either bright or dim colour and as they are not systematically developed, surpassing them and contemplating the object systematically, one attains to the trance and perceives them (beholding their true character.)

(ii) Selecting.....though they are systematically and excessively developed and surpassing them.....trance and perceives.....character.

(iii) Without selecting any of the internal objects for meditation (to attain a rūpāvacara jhāna) one takes an external object of either bright or dull colour as it is not systematically developed, observing them all, and choosing one particular object, on which meditating systematically one attains to the trance,<sup>1</sup> and perceives.....character.

(iv) Without selecting any of the internal objects for meditation to attain a rūpāvacara jhāna, one takes an exter-

to that end. The prefix 'sam' signifies that which is excellent, noble, praise-worthy. The Sambojjhangas, the attributes of wisdom are seven in number, they are—

Sati Sambojjhanga-	Recollection.
Dhamma Vicaya Sambojjhanga-	Investigation.
Viriya Sambojjhanga-	Effort.
Pīti Sambojjhanga-	Joy.
Passaddhi Sambojjhanga-	Calm.
Samādhi Sambojjhanga-	Contemplation.
Upekkhā Sambojjhanga-	Equanimity.

For the development of Sati S. there are four requisites

Dhamma Vicaya S.-	Seven.
Viriya S.-	Eleven.
Pīti S.-	Eleven.
Passaddhi S.-	Seven.
Samādhi S.-	Eleven.
Upekkhā S.-	Five—M. B. Journal Sept.

& Oct. 1904.

<sup>1</sup> Thoughts on the impermanence of the body—Ayameththa saṅkhepa vitthāropana Visuddhi Magge vutto. This is a summary; particulars are given in Visuddhi Magga—Att. p. 314.

nal object of either bright or dim colour and as it is excessively developed, surpassing them and contemplating, the object systematically, attains to the trance.

(v) Same as above, substituting 'blue for dim.'

(vi) Same as above, substituting 'yellow for blue.'

(vii) Same as above, substituting 'red for yellow.'

(viii) Same as above, substituting 'white for red.'

55. (i) He who has attained any of the Rūpāvacara Jhānas meditating on the internal object, beholds the internal objects as favourable.

(ii) He who has attained a Jhāna without meditating on an internal object beholds the external objects as favourable and pleasant.

(iii) He who has attained to Rūpajjhāna by means of meditating on the most clear kasina objects, comes to the conclusion "this is good."

(iv) He, through having completely passed over all perceptions of inertia, and through ceasing to dwell on perceptions of diversity, says to himself "space is infinite" and dwells in the realm of the infinity of space (ākāsānañcāyatana).

(v) He, through having completely passed over the realm of the infinity of space, says to himself "consciousness is infinite," and dwells in the realm of the infinity of consciousness (viññānañcāyatana).

(vi) He, through having completely passed over the realm of the infinity of consciousness, says to himself, "nothing exists," and dwells in the realm of nothingness (ākīñcaññāyatana).

(vii) He, through having completely passed over the realm of nothingness, dwells in the realm of neither-perception nor yet non-perception (nevasaññānāsaññāyatana).

(viii) He, through having completely passed over the realm of neither perception nor yet non-perception, and having attained to cessation of perceptions and feelings, dwells therein (saññāvedayihanirodha).<sup>1</sup>

63. If a B, were to strive and resolve to meditate having as the basis:—

earth kasina,	yellow kasina,
water kasina,	red kasina,
fire kasina,	white kasina
air kasina,	sky kasina,
blue kasina,	viññāna kasina,
light kasina, <sup>2</sup>	

73. If a B, were to strive and resolve to meditate on the perception of loathsomeness,  
of death,  
of the loathsomeness of food,  
of dissatisfaction with the whole world,  
of the impermanence of the five khandhas,

<sup>1</sup> "Saññāvedayīha nirodha—alias Nirodha Samāpatti, is the stage of the fifth Jhāna which I conceive to be powerful coma produced by mesmeric influence; a yogi can remain, it is said, in this state of coma for seven days, not more." It is said to differ from death in being the destruction only of Kāyasankhāra, vacis, and cittas: (motion, speech and thought), while death puts an end also to āyu (life), and āsma warmth). [Childers' Dic: p. 288.]

When a holy person has reached this Samāpatti (attainment) he has no kāyasankhāra (inhalation and exhalation), vacisankhāra (reflection and investigation) and cittasankhāra (perception and feeling), but he has life, warmth, and internal cleanliness of sense.

We have adopted the rendering of the 55th section from the Saṅgīti Sutta of the Digha Nikāya translated by Sūriyagoda Sumangala Thero, A. C. 1904.

<sup>2</sup> Kāsina (Sanskrit—Kṛtsna)—In practising the Kasina, the mind is wholly absorbed in one predominant idea on which it is intently fixed. There are ten Kasinas. One of these elements should form the object

of sorrow in the khandhas which are subject to the  
law of mutability,  
of non-self in the khandhas which are subject to  
sorrow,  
of eradication,  
of the absolute freedom from the passions,  
of the absolute annihilation of the passions,  
of instability,  
of impersonality,  
of death,  
of the loathsomeness of food,  
of dissatisfaction with the whole world,  
of the existence of bones,  
of a corpse eaten by worms,  
of a corpse blue with decay,  
of a corpse cracked with decay,  
of a corpse bloated.

93. To recollect the Buddha,<sup>1</sup> the Doctrine, the Order

for meditation. In Pāṭhavi Kasiṇa, a circle of a few inches diameter should be made of clay, which should be placed at a yard's distance. The aspirant having seated himself on a raised seat, should intently fix his eyes upon the circle, and deeply concentrate his mind on the element of clay, and should think over the idea that his own body is composed of this element. When this practice is continued for a while, the mind attains the state of absorption, and the circle will be seen even when the eyes are closed.—M. B. Journal Aug: 1898, Buultjens's tr. of Visuddhi Magga, The Buddhist Vol. vii. p. 60. The Visuddhimagga enumerates ten Kasiṇas only, excluding Viññāṇa Kasiṇa which is recognized to be in reality the consciousness pertaining to Ākāśa Kasiṇa, but according to the objects for meditation it is also included as one, though it is not an independent attainment.

<sup>1</sup> The meditation on (the virtues of) Buddha leads to the acquisition of a delight as well as of a thorough insight (*vipassanā*) into His position. Pondering on those deeply, one arrives at the conclusion that the Buddha is neither a Man nor a Deity, nor even a Brahma, but One in Whom there are manifested pure thoughts, and Who is the source of virtue. (a) These thoughts are in the *Vinñānakkandha*. (b) All sen-

morality,  
 charity,  
 the gods,  
 inhaled and exhaled breath,  
 death,  
 contemplation of the body,  
 tranquillity.

if a Bhikkhu were to develop the following mental energies that exist in the first Jhāna:—

faith, vigour, recollection, contemplation, wisdom.  
 and the following mental powers:—  
 faith, vigour, recollection, contemplation, wisdom.

113. The same mental energies and mental powers as in section 103 have to be developed for the perfection of the second Jhāna.

123. ... .. the third Jhāna.

133. ... .. the fourth Jhāna.

143. (If a Bhikkhu were to develop)  
 goodwill,

153. pity.

163. compassion.

173. equanimity.

183. the mental energies of:—

faith, vigour, recollection, contemplation, wisdom.

sations pertaining to the Viññānakkhandha, are in the Vedanakkhandha (c) All perceptions are in the Saññakkhandha. (d) All Sankhāras are in the Sankhārakhandha. These four are Aruppakandhas (formless constituents which depend on the heart a part and parcel of the body.) These five form nāma and rūpa, which one takes to be sorrow, as they are subject to constant change. Hence this nāmarūpa is nothing else, but 1. Sorrow. 2. Its rise, is the will to live Tanhā. 3. Total annihilation of sorrow. 4. The path that leads to the extinction of sorrow, the straight Path by which a being attains perfect holiness.

the mental powers of:—

faith, vigour, recollection, contemplation, wisdom.

192. This B, is styled as one who employs himself in meditation, an observer of discipline, one who listens to admonition, and one who justly partakes of the food given by the inhabitants. If one were to practise these often, how much greater would the results be!

[Chapter 'on Trance'—THE TWENTIETH.]

## XXI.

1. As one who looks at the sea, with a divine eye, sees all the small rivers that fall into it, likewise, B, in the merits resulting from the meditation on the body, all the merits resulting from meditating on the separate branches of knowledge<sup>1</sup> are included.

B, The practice and repeated practice of one doctrine leads to—

spiritual insight,

great aims (the four paths),

great freedom, the yogas (the four fruitions),

recollection and intellectual development,

super-natural vision,

transcendental happiness in this state of existence,

perfect emancipation, and the final fruition (Arhatship).

B, What is that one doctrine? Meditation on the body. B, The practice and repeated practice of this one doctrine...[as in above section...down to 'Arhatship.']

9. B, When one doctrine is practised and repeatedly practised the body is appeased, the mind is pacified, and investigation is suppressed and the merits resulting from the

<sup>1</sup> Vijjābhāgiyāti—Vijjābhāge or kothhāsevantantiti; vipassanā ñānam, manomayiddhi, chala bhinnāti atthavijjā.

meditation on all the separate branches of knowledge are gained. What is that one doctrine? The meditation on the body.

B, By the practice of this one doctrine...[as in above paragraph down to 'are gained.']

13. B, When one doctrine is practised, and repeatedly practised, it will not produce bad actions, and will destroy bad actions that exist. What is that one doctrine? The meditation on the body.

B, The practice...[as in section 13 down to... 'that exist.']

15. B, When one doctrine is practised, and repeatedly practised, it will produce good actions, and good actions that exist will be augmented and developed. What is that one doctrine? The meditation on the body.

B, The practice...[as in section 15 down to... 'developed.']

17. B, When one doctrine is practised, and repeatedly practised, it will dispel ignorance,<sup>1</sup> and create knowledge,<sup>2</sup> dispel the pride that says, 'I am', remove the inclinations,<sup>3</sup> dispel the bonds.<sup>4</sup> What is that one doctrine? The meditation on the body.

B, The practice...[as in section 17 down to... 'the bonds.']

22. B, The practice and repeated practice, of one doctrine leads to the attainment of the different kinds of knowledge, and to a death free from further attachment to existence. What is that one doctrine? The meditation on the body.

B, The practice...[as in section 22...down to... 'attachment to existence.']

<sup>1</sup> Ignorance—doubts relative to the existence of Buddha etc.

<sup>2</sup> Arhatship.

<sup>3</sup> Anusaya inclinations—there are 7 [see Childers' Dic: p. 44].

<sup>4</sup> The bonds which bind man to continued existence [see Childers' Pali Dic: p. 61.]



24. B, The practice and repeated practice of one doctrine leads to a knowledge of the various substances, and to a discrimination of the various substances.<sup>1</sup>

B, The practice...[as in section 24...down to 'various substances.']

27. B, The practice, and repeated practice of one doctrine leads to the realization of the fruition of a Sotāpatti, the realization of the fruition of a Sakadāgāmi, the realization of the fruition of an Anāgāmi, the realization of the fruition of an Arhat. What is that one doctrine? The meditation on the body.

B, The practice and repeated practice of this one doctrine leads to...[as in section 27...down to 'an Arhat.']

31. B, The practice and constant practice of one doctrine leads to

1. the attainment of wisdom,
2. the increase of wisdom,
3. the development of wisdom,
4. the wisdom to acquire a deep knowledge of the Paṭisambhidā &c.
5. wisdom to acquire a knowledge of the diffused khandhas,
6. extensive wisdom to acquire a deep knowledge of the Paṭisambhidā,
7. deep wisdom to acquire a knowledge of the diffused khandhas,
8. incompatible wisdom,
9. wisdom to suppress the passions,
10. much wisdom,
11. wisdom which perfects the sīlas quickly,
12. wisdom which perfects the sīlas lightly,<sup>2</sup>

<sup>1</sup> See note section 6, Chapter XIII.

<sup>2</sup> Without their being felt as a burden.

13. wisdom which perfects the silas with great joy.

14. the attainment of wisdom that swiftly gives an insight into the impermanence &c. of all transient things.

15. the attainment of keen wisdom to release from the passions quickly.

16. the attainment of wisdom that leads to disgust with all the khandhas.<sup>1</sup>

What is that one doctrine? The meditation on the body.

B, The practice and constant practice of this one doctrine leads to...[as in section 31 down to...‘khandhas.’]

47. B, They that do not exercise the meditation on the body will not attain Nibbāna. They that exercise the meditation on the body will attain Nibbāna.

49. B, The neglect of the meditation on the body will not lead beings to attain Nibbāna. The non-neglect of the meditation on the body will lead beings to attain Nibbāna.

51. B, For those whose meditation on the body has diminished, the chances of attaining Nibbāna will also be diminished. For those whose meditation on the body has not diminished, the chances of attaining Nibbāna will also not be diminished.

53. B, For those whose meditation on the body has been obstructed, the chances of attaining Nibbāna will also be obstructed. For those whose meditation on the body has not been obstructed, the chances of attaining Nibbāna will also not be obstructed.

55. B, For those whose meditation on the body has been deferred, their attainment of Nibbāna will also be deferred. For those whose meditation on the body has not been deferred, their attainment of Nibbāna will also not be deferred.

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<sup>1</sup> The difference in these terms, which is very slight, is explained in the Att.

57. B, For those who have forgotten the meditation on the body, their attainment of Nibbāna has also been forgotten. By those by whom the meditation on the body has not been forgotten, their attainment of Nibbāna has also not been forgotten.

59. By those who do not practise the meditation on the body, Nibbāna will not be attained. B, By those who practise the meditation on the body, Nibbāna will be attained.

61. By those by whom the meditation on the body has not been used, Nibbāna will not be attained. B, By those by whom the meditation on the body has been used, Nibbāna will be attained.

63. B, By those who have not repeatedly practised the meditation on the body, Nibbāna will not be attained. B, By those who have repeatedly practised the meditation on the body, Nibbāna will be attained.

65. B, By those who do not know the meditation on the body, Nibbāna will not be known. B, By those who know the meditation on the body, Nibbāna will be known.

67. B, By those who do not closely know...[same as in section 55...down to...'be known'.]

69. By those who do not realize...[same as in section 65...down to...'be known'.]

70. By those who realize...[same as in section 65...down to...'be known'.]

[ End of the 1000 Suttas in Eka Nipāta. ]

# ANGUTTARA NIKĀYA.

## DUKANIPĀTA.

### SECTION OF PAIRS.

#### I.

Thus I heard. At one time the Blessed One<sup>1</sup> was staying in the Monastery called Jetavana of Anātha Piṇḍika at Sāvattthi.

The, Blessed One called to the Bhikkhus, saying, O Bhikkhus, ! and the Bhikkhus answered him and said, 'Lord.' The Blessed One then spoke these words.

1. 'B, There are these two faults. What are the two ? The fault that produces its effect in this life, and the fault that will produce its effect hereafter.'<sup>2</sup>

B, What is the fault that produces its effect in this life ? B, In this world one sees kings apprehend an offending thief and punish him in various ways causing (men) to—

lash him with whips

lash him with canes,

beat him with clubs,

cut his hand,

cut his leg,

cut his hand and leg,

cut his ear,

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<sup>1</sup> Bhagava, for a full explanation of this term see Buddhānussati niddeso in the Visuddhi Magga.

<sup>2</sup> *Diṭṭha dhammikanti, dittheva dhamme imasmin yeva attabhāve uppanna phalam*—the rewards obtained for acts performed in this life.

*Samparāyikanti, samparāye anāgate attabhāve uppanna phalam*—the rewards obtained in after life for acts performed here.—Att. p. 321.

cut his nose,  
 cut ear and nose,  
 rip the skull and apply a red-hot iron ball,  
 skin the scalp with the hair, and apply gravel to  
 smooth the skull, till it becomes white as a chunk,  
 burn the inside of the mouth,<sup>1</sup>  
 burn the body,<sup>2</sup>  
 burn the hand,  
 pull off the skin from the throat down to the ankle,  
 and draw it with a rope (the offender falls down  
 treading on his own skin).  
 pull off the skin from the neck to the waist and  
 from below the waist to the ankle,  
 fix the elbows and knees to iron piles and nail them,  
 and burn fires round,  
 pull off the skin, flesh, and veins, with a double  
 edged fish hook,  
 gash the body with a sharp adze,  
 tear the body and smear the wounds with salt water,<sup>3</sup>  
 fix the body on the ground by laying it prostrate  
 on one side, and planting an iron rod through the  
 ears on the ground, whirling the body round,  
 crush the body and soften it like a bunch of straw,  
 pour boiling oil on the body,  
 make it a prey for hungry dogs,

<sup>1</sup> Rāhumukhanti—Rāhumukha kamma kāranam tam karontā samku-nā mukham vivaritvā anto mukhe dīpam jālenti kannacūlikāhi patthāya mukham nikhādanena khananti lohitaṃ paggharitvā mukham pūreti—Those that inflict this punishment, open the mouth with a pointed stick, and burn a light inside; rip the sides of the mouth up to the ears with an iron spike, when the blood fills the mouth.

<sup>2</sup> Jotimālikanti—Sakala sarīram tela pilotikāya vetthetvā ālīmpenti—cover the whole body with cloth soaked in oil and burn it.

<sup>3</sup> Khārā patacchikanti—Sarīram tattha tattha āvudhehi paharitvā kocchehi khāram ghaṃsanti—piercing the body with an instrument, and damping the wounds with a burning corrosive substance.

impaling whilst alive,  
severing the head with a sword,

He thinks thus, 'In consequence of a crime, an offending thief is apprehended by the kings and is punished in various ways; they lash him with whips...[same as in above section down to...'severing his head with a sword.']

If I were to commit a similar crime, I should also be taken up by the kings, who would punish me in various ways, causing (men) to lash me with whips...[same as in above section... down to 'severing the head with a sword.']

He having been thus frightened at the fault that produces its effect in this life, lives abstaining from stealing.

B, This is the fault which will produce its effect in this life.

B, What is the fault which will produce its effect hereafter?

B, In this world one considers in this wise. 'The effect of the evil action by thought, word or deed will be disadvantageous hereafter. If I sin in deeds, in words, or in thoughts, why should I not be born in hell after death.'

Being afraid of committing any sin which produces evil effects in future births, he refrains from sinning in deeds and performs good deeds, refrains from sinning in words, and uses good words, refrains from sinning in thought, and thinks rightly and behaves himself with purity. B, This is called the fault which produces its effect hereafter.

B, These are the two faults.

B, Therefore, in this dispensation, you should thus train yourselves. 'We will be afraid of error, that will produce evil effects in the future existences, we will naturally fear to err, as the absolute emancipation from all error can be satisfactorily secured only by him who naturally fears erring and sees terror in erring. B, Those who are afraid of sin, and who see its danger, are glad to own a release from sin.'

2. B, There are two exertions of extreme rarity in the world.

What are the two?

The exertion of laymen in offering robes, alms, seats, medical requisites, and the effort of the Bhikkhus, who have entered into homelessness renouncing home for the abandonment of all upadhis.<sup>1</sup>

B, These are the two exertions of extreme rarity in the world.

B, Of these two, the strenuous effort for the abandonment of all upadhis is pre-eminent. B, Therefore in this dispensation, you should thus train yourselves. 'We will strive hard to annihilate all Upadhis.' B, Therefore you should thus train yourselves.

3. B, There are two conditions that torment a being here and hereafter.

What are the two?

B, In this world any person by whom sinful acts are committed by deed, word, and thought, and virtuous acts are not performed by deed, word, and thought, feels sorry that he has committed sinful acts by deed, word, and thought, and has not committed virtuous acts by deed, word, and thought.

B, These are the two conditions that torment a being here or hereafter.

4. B, There are two conditions that do not torment a being here or hereafter.

What are the two?

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<sup>1</sup> Upadhi—the substratum of beings is of four kinds:—Khandha, Kāma, Kilesa, and Kamma; when one realizes Nibbāna, he is absolutely free from desire and the continuity of the Khandhas, sentient existence, from passions, and the accumulation of actions both good and bad. His actions, whatsoever they may be, are performed with absolute purity of will, and they are fruitless as the flowers that do not produce fruit.

B, In this world any person by whom virtuous acts are committed by deed, word, and thought, and evil acts are not committed by deed, word, and thought does not feel sorry.

B, These are the two conditions that do not torment a being.

5. B, I have realized the blessedness of two virtues, viz:- the dissatisfaction at the accumulation of meritorious acts,<sup>1</sup> and non-degradation from continued exertion. B, I continuously exerted myself then strenuously (as an aspirant after Buddhahood). I resolved thus:—‘I will not discontinue my strenuous exertion without attaining to that state of perfection which can be secured by manly vigour, manly ability, and manly exertion, so long indeed as my skin, nerves, and bones remain, even if my flesh and blood were to dry up.’ B, Thus I have obtained perfect wisdom and exertion and have by strenuous efforts secured the absolute freedom from Yogas.<sup>2</sup>

B, If ye yourselves be strenuous in your continuous indefatigable efforts with the firm resolution that, ‘we will not discontinue our strenuous exertion without attaining to that perfection which can be secured by manly vigour, manly ability and manly exertion, so long indeed as our skin nerves, and bones remain even if our flesh and blood were to dry up’ ye shall shortly live, attaining that transcendental wisdom the aim of leading a taintless life par excellence by which immutable peace is attained, and for which laymen leaving their homes, enter into homelessness.

B, You should therefore thus conduct yourselves. We will not discontinue our strenuous exertions without attaining...[as in above section...down to...‘to dry up’]. B, Therefore you should thus train yourselves.

6. B, There are these two conditions.

<sup>1</sup> All meritorious acts below those necessary to attain Arhatship.

<sup>2</sup> Yogakkhema—absolute freedom from Yogas is identical with Nibbāna where the four fold yoga is extinct. Yoga—attachment is classified under four heads—attachment to sensual pleasures, continued existence, erroneous views, illusion.



What are the two?

B, Looking agreeably at the (samyojana)<sup>1</sup> conditions that bind beings to the fetters of continued existence, and looking with disgust at the conditions that bind beings to the fetters of continued existence.

B, The being who looks agreeably at the (samyojana) conditions that bind beings to the fetters of continued existence does not relinquish lust, does not relinquish anger, does not relinquish ignorance, does not relinquish birth, old age, death, sorrow, wailing, grief, dejection, and continued existence.

B, The being who looks with disgust relinquishes lust (the reverse of the above)...till 'continued existence.'

B, These are the two conditions.

7. There are these two sinful conditions

What are the two?

Shamelessness (to commit sin) and fearlessness (to commit sin). B, These are the two sinful conditions.

8. B, There are these two virtuous conditions.

What are the two?

Shame (to commit sin) and fear (to commit sin).

B, These are the two virtuous conditions.

9. B, There are these two conditions which guard (beings in) the world.

What are the two?

Shame and fear (to commit sin). B, If these two conditions were not observed in the world, there would be no regard (paid) to the mother, aunt, mother-in-law, teacher's spouse and the wife of one who should be respected; and as amongst goats, sheep, fowls, pigs, dogs and jackals, there would be no distinction socially.

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<sup>1</sup> The Samyojanas—are the bonds of human passion which bind man to continued existence, the removal of which is obtained by entrance into the Paths.—For a full account see Childers' Pali Dic: p. 444, see also Mrs. Rhys David's Tr. of the Dhamma Sangani p. 297 & 298.

B, If these conditions were observed in the world there would be regard (paid) to...[as in previous section...down to 'be respected'].

10. B, There are these two periods at which the Vassa residence may be taken up.

What are the two?

The earlier, and the later. B, These are the two periods at which the Vassa residence may be taken up.

[Chapter on (rewards for wrong) acts—THE FIRST.]

## II.

1. B, There are these two powers.

What are the two?

The power of contemplation, and the power of continued meditation.<sup>1</sup>

B, What is the power of contemplation?

B, In this dispensation a being considers thus:—'The sinner in deed will get his reward in this world and in the next, the sinner in word [as in above lines]...the sinner in thought ...[as in above lines].

He considers thus, and avoids sinning in deed and does good works, avoids sinning in word and speaks well, avoids sinning in thought, and thinks well, and behaves himself purely. B, This is called the efficacy of contemplation.

B, What is the efficacy of continued meditation?

B, Of the two effects, continued meditation appertains to those under training.<sup>2</sup> B, By virtue of his training, he avoids lust, he avoids hatred, he avoids ignorance, and

<sup>1</sup> Bhāvanā balanti—Brūhana balam, vaddhana balam—augmenting or increasing the effect of meditation.—Att. p. 326.

<sup>2</sup> Sekha—one who is under training, and has still a remainder of human passion to eradicate, still duties to perform, still approbation to be passed through. [Childers' Pāli Dic. p. 472].

having avoided them, he does not commit sin, and does not live in them.

B, This is called the effect of continued meditation.

B, These are the two effects.

2. There are these two powers.

What are the two?

The power of contemplation, and the power of continued meditation.

B, In this world...[same as in section 1 down to... 'in thought'] B, This is called the efficacy of contemplation.

B, What is the efficacy of continued meditation?

B, In this dispensation, a Bhikkhu meditates on  
 recollection, calm,  
 investigation, contemplation,  
 effort, equanimity,

conducive to perfect serenity, passionlessness, absolute destruction of defilements, and abandonment of passions

B, This is called the efficacy of continued meditation.

B, These are the two effects.

3. B, There are these two powers.

What are the two?

The efficacy of contemplation, and the efficacy of continued meditation.

What is the efficacy of contemplation?

B, In this world...[same as in section 1]

B, What is the efficacy of continued meditation?

B, In this dispensation, a Bhikkhu separating himself from desires and sin, with reflection and investigation, enters and remains in the first Jhāna, where there is ecstasy and serenity resulting from seclusion: freeing his mind from reflection and investigation, and having it concentrated, retaining the ecstasy and serenity consequent on the tranquillity of his mind, he enters and remains in the second Jhāna: freeing

himself from ecstasy, he obtains an indifference to pain and pleasure and lives enjoying mental and bodily felicity; the saints pronounce this indifference to pain and pleasure the third Jhāna: divesting himself from happiness and sorrow, and primarily freeing himself from pleasure and pain, he arrives and remains at the fourth Jhāna, a state of indifference to all emotions alike. B, This is called the efficacy of meditation. B, Thus, these are the two effects.

4. B. There are two preachings of the Tathāgata.

What are the two?

In the summary and in the details.<sup>1</sup> B, These are the two preachings of the Tathāgata.

5. B, In a dispute, if the offending B, and the complainant act without due consideration, the dispute will be protracted and lead to abusive language and fighting, thereby the other Bhikkhus also cannot live in peace.

B, In a dispute, if the offending Bhikkhu and the complainant act with due consideration the dispute will not be protracted, and will not lead to abusive language and fighting; thereby the other Bhikkhus also can live in peace.

B, In what way can an offending Bhikkhu look into his offence correctly?

B, In this dispensation, the offending Bhikkhu thus contemplates—'I committed an offence by deed, and the complainant saw that I committed an offence by deed. He would not have seen it if I had not committed it. As I committed the offence by deed, the complainant saw it and was displeased. Being displeased, he rebuked me, and hearing his rebuke I was displeased and mentioned this to others:—

<sup>1</sup> See Att. p. 328 for full particulars.

<sup>2</sup> Bhikkhū ca na phāsukam viharissantiti &c. when the Bhikkhus dispute with each other, those who are studying and are practising the rites of religion, those who arrive to confess, and those who study ecstatic meditation, are disturbed.—Att. p. 329.

this is my own fault, similar to (the penalty of) him who is detected for failing to pay duty on an article.<sup>1</sup>

B, In this manner, the Bhikkhu who has committed an offence contemplates his act correctly.

B, In what way would a complaining Bhikkhu contemplate his complaint correctly?

B, In this dispensation, the complaining Bhikkhu thus contemplates—'this Bhikkhu has committed an offence by deed, and I saw the offence being committed. If he had not committed the offence, I should not have seen him committing it. Thus I saw the offence committed by this Bhikkhu; having seen it I was displeased, and rebuked him. At my rebuke this offending Bhikkhu was displeased; and he mentioned this to others with displeasure at my rebuke—this is my own fault<sup>2</sup> similar to (the penalty of) him who fails to pay duty on an article.'<sup>3</sup>

B, In this manner, the Bhikkhu who has complained, contemplates his act correctly.

B, In a dispute, if the offending Bhikkhu and the complaining Bhikkhu act incorrectly, it will be protracted, and will lead to abusive language and fighting, and thereby the other Bhikkhus also cannot live in peace.

B, In a dispute, if an offending Bhikkhu and the complainant act correctly, the trial will not be protracted,

1 Sunkadāyikanva bhandasminti—The result of his own<sup>5</sup> misdemeanour: the punishment that a man undergoes for non-payment of taxes is not due to the place, nor to the king, nor to the ministers, but to his own neglect; similarly if a priest were to commit an offence, it is the award of his own act. The offence is threefold, the committing, the displeasure of the complainant, and its intimation with an unpleasant mind to others.

<sup>2</sup> The fault of the complainant here was using unkind words<sup>6</sup> to the offender.

<sup>3</sup> Here the offence is twofold— the displeasure of the complainant, and his intimating the matter to others with an unpleasant mind.—Att. p. 339.

and will not lead to abusive language and fighting, and thereby the other Bhikkhus also can live in peace.

6. Then a Brahman approached Buddha, and being pleased with him, and with a friendly greeting sat on one side. Then the Brahman who was sitting on one side thus addressed the Blessed One:—‘Oh Gotama, what is the cause, and what is the reason why some beings are born in Hell<sup>1</sup> after death?’ ‘Brahman, some beings are born in Hell after death owing to unrighteousness termed misconduct.’

‘Pray, Oh Gotama, what is the cause, and what is the reason why some beings are born in Heaven after death?’ ‘Brahman, some beings are born in Heaven after death owing to righteous behaviour termed good conduct.’

‘Oh Gotama, it is well said! it is well said! T’is as if one should set up that which is overthrown, or reveal that which is hidden, or point out the way to one who has gone astray, or light a lamp in the dark, so that those who have eyes to see may discern objects; the Venerable Gotama has explained the doctrine in many ways. I take my refuge in the Blessed Gotama, His Word, and the Saṅgha; let the Blessed Gotama receive me as a devout follower from this day to the end of my life.’

7. Then the Brahman Jānussoṇi<sup>2</sup> approached Buddha... [same as in 1st para of section 3...down to... ‘thus addressed the Blessed One.’]

‘Pray, Oh Gotama, what is the cause and what is the reason why some beings of this world are born in Hell after death?’

<sup>1</sup> Hell—according to Buddha is a state of existence subject to extreme suffering, and where there is neither pleasure nor happiness. At the expiration of the Kamma (bad deed) which was the immediate cause of rebirth there, a being is reborn in some other state in accordance with Kamma previously accumulated.

<sup>2</sup> Jānussoṇi—was a title that was to be obtained by Royal War-rant.—Att. p. 337.

‘Brahman, some beings of this world are born in Hell after death, in consequence of having performed and not having performed acts.’

‘Pray, Gotama, what is the cause and what is the reason why some beings of this world, are reborn in Heaven after death?’

‘Brahman, some beings are born in Heaven after death in consequence of having performed and not having performed acts.’

‘Oh Gotama, I have not plainly understood the meaning of this doctrine which was concisely preached, and which was not explained in detail. Let the Venerable Gotama preach this doctrine at length, in detail, in order that I may understand its meaning.’

‘If so, Brahman, listen, and bear in mind; I will explain.’

‘Venerable One, so let it be,’ replied the Brahman Jānussoṇi:—

‘Brahman, in this world some commit sin by deed, and do not conduct themselves rightly in deed: some commit sin in word, and do not conduct themselves rightly in word, some commit sin in thought, and do not conduct themselves rightly in thought. Brahman, thus, by performing bad deeds and not performing good deeds in this world, some beings are born in Hell after death.

Brahman, in this world some conduct themselves rightly by deed, and do not commit sin by deed: some conduct themselves rightly in word, and do not commit sin in word, some conduct themselves rightly in thought, and do not commit sin in thought: Brahman, thus, by performing good deeds, and by not performing bad deeds, some beings are born in Heaven after death.’

‘Oh Gotama, it is well said...[same as in last section of para 6...down to ‘the Blessed Gotama receive me as a devout follower from this day to the end of my life.’.]

8. Then the Venerable Ānanda approached the Blessed One and having worshipped him sat on one side: to Ānanda who sat on one side, the Blessed One thus spoke:—‘Ānanda, I strictly prohibit the commission of sin by deed, word, and thought.’

‘Lord Buddha, as you have strictly prohibited the commission of sin by deed, word, and thought, what would be the evil result when they are committed?’

‘Ānanda, as I strictly prohibit the commission of sin, by deed, word and thought, the evil results if they are committed would be:—the sinner will blame himself, the sensible will reproach him, his evil report will be rapidly spread he will die unconscious, and after death he will be born in Hell. Ānanda, by committing sin by deed, word, or thought, notwithstanding my prohibition, these evil results will be obtained. Ānanda, I certainly approve of the performance of good acts, by deed, word, and thought.’

‘Lord, as you have certainly approved of the commission of good acts, by deed, word, and thought, what would be the good results when they are committed?’

‘Ānanda, as I certainly approve of the commission of good acts by deed, word, and thought, its good results will be:—the man of right action will not blame himself, the sensible will praise him, his good report will be rapidly spread, he will die conscious, and after death, he will be born in Heaven. Ānanda, by committing good acts by deed, word, and thought, which I certainly approve of, these good results will be obtained.’

9. Bhikkhus, forsake sin. Bhikkhus, sin can be forsaken. B, If sin cannot be forsaken I would not enjoin you to forsake it. B, As sin can be avoided, I say unto you “avoid sin.”

If the destruction of sin would lead to disadvantage and sorrow, I would not say “destroy sin.” B, As forsaking sin will be conducive to comfort and happiness, I say, B, “forsake sin.”

B, Practise good works. B, Good works can be prac-



tised. B, If good works could not be practised, I would not thus enjoin you. B, As good works can be practised, I say "B, practise good works."

B, If good works practised would be conducive to grief and sorrow, I would not say, "B, practise good works." B, If the practice of good works be conducive to comfort, and happiness, I say "B, practise good works."

10. These are the two causes which tend to the confusion and decline of the doctrines.

What are the two?

The text inaccurately laid down, and the comments open to misapprehension.

The comment or meaning of the text wrongly laid down leading to misapprehension.

B, There are two causes that lead to the preservation and non-declension of the doctrines.

What are the two?

The text accurately laid down, and the comments open to right comprehension.

The comment or meaning of the text accurately laid down leading to right comprehension. B, These two causes lead to the preservation and non-declension of the doctrines.

[Chapter on Cases—THE SECOND.]

### III.

1. B, These two are the wicked.

Who are the two?

He who does not see and admit the wrong he committed: and he who does not forgive when the wrong committed is confessed, and forgiveness is implored,

B, These two are the wicked.

B, These two are the good,

Who are the two?

He who sees and admits the wrong he has committed, and he who forgives when the wrong committed is confessed, and forgiveness is implored. B, These two are the good.

2. B, These two reproach the Tathāgata unreasonably.

Who are the two?

The inwardly wicked, and he with a deluded faith. B, These two reproach the Tathāgata unreasonably.

3. B, These two are a reproach to the Tathāgata.

Who are the two?

He that declares what has not been enjoined by the Tathāgata as what has been enjoined by Him, and he that declares what has been enjoined by the Tathāgata as what has not been enjoined by Him. B, These two are a reproach to the Tathāgata.

4. B, These two do not reproach the Tathāgata.

Who are the two?

He that declares what has been enjoined by the Tathāgata as what has been enjoined by Him, and he that declares what has not been enjoined by the Tathāgata as what has not been enjoined by Him. B, These two do not reproach the Tathāgata.

5. These two reproach the Tathāgata.

Who are the two?

He that declares a discourse in which the meaning should be given as a discourse in which the meaning has already been given, and he that declares a discourse in which the meaning has already been given, as a discourse in which the meaning has to be given.

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<sup>1</sup> Nitattha-Neyyattha—For explanation of the terms.—See Childers Dic. p. 292.

6. B, These two do not reproach the Tathāgata.

Who are the two?

He that declares a discourse in which the meaning should be given as a discourse in which the meaning should be given, and he that declares a discourse in which the meaning has already been given, as a discourse in which the meaning has already been given. These two do not reproach the Tathāgata.

7. B, By him whose actions are clothed in unrighteousness, a rebirth either in Hell, or among the lower animals may be expected.

B, By him whose actions are clothed in righteousness, a rebirth either in Heaven, or among men may be expected.

8. B, By him whose belief is wrong, a rebirth either in Hell, or among the lower animals may be expected.

B, By him whose belief is right, a rebirth either in Heaven, or among men may be expected.

B, The impious man has two states of future birth to receive him, either in Hell or as an animal. The pious man has two states of future birth to receive him, either as a deva or as a man.

9. B, I have dwelt in the wilderness far away from human habitations, and unfrequented by human beings, with two motives.

What are the two?

Seeing the value of the serene life of quietude in this existence, and setting an example to the coming generation, having compassion for them. B, I have with these two motives dwelt in the wilderness, far away from human habitations, and unfrequented by human beings.

10. B, These are the two conditions pertaining to knowledge.

What are the two?

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*Pacchimam janatam anukampamānoti pacchime mama sāvake anukampanto*—Feeling pity for my future disciples.—Att. p. 333.

Tranquillity, and analytical insight. B, What is the result of tranquillity being gradually developed? The mind is developed.<sup>1</sup> What does the mind thus developed produce? The destruction of attachment [to things worldly.]

B, What does the analytical insight developed produce? It develops wisdom.<sup>2</sup> What is the result of development of wisdom? It destroys ignorance: the mind which is defiled by lust is not emancipated. The knowledge defiled by ignorance cannot be developed. B, Thus, release from lust is tranquillity of mind; release from ignorance is development of wisdom.

[Chapter on Those ignorant of religion —THE THIRD.]

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#### IV.

1. B, I will declare to you the state of the wicked person, and of the virtuous person. Listen thereto, and attend carefully, I will explain to you:—‘May it be so, Lord,’ replied the Bhikkhus to the Blessed One.

The Blessed One thus spoke:—

B, What is the state of the wicked person?

B, The wicked person is ungrateful, and does not bear in mind the good rendered to him.

The disposition of the wicked person to be ungrateful, and not to bear in mind the good rendered to him, is esteemed by the wicked person only.

B, The disposition to be ungrateful, and not to bear in mind the good rendered to him, is entirely the condition of the wicked person. B, The virtuous person is grateful, and

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<sup>1</sup> Mind of one who has attained the paths.

<sup>2</sup> Wisdom of one who has attained the paths.

Note—Tranquillity of mind, is the state of mind of him who has attained the last fruition. Release from ignorance is the wisdom of one who has attained the last fruition.

bears in mind the good rendered to him. B, The disposition of the virtuous person to be grateful, and to bear in mind the good rendered to him, is esteemed by the virtuous person only. B, The disposition to be grateful, and to fully bear in mind the good rendered to him, is entirely the condition of a virtuous person.

2. B, I declare that sufficient gratitude cannot be shewn to two persons.

Who are those two?

Mother and Father.

B, If a person should attain to the age of one hundred years, during which period he were to bear his father on one shoulder, and his mother<sup>1</sup> on the other, and comfort them, rubbing their bodies with perfumes, bathing and shampooing<sup>2</sup> them, even if they were to answer the calls of nature whilst in that position, B, this would not be sufficient to pay the debt of gratitude due to them. If the father and mother were placed in the position of a universal monarch on this earth enriched with the seven precious jewels, it would not be sufficient to pay the debt of gratitude due to them.

What is the cause? B, The mother and father have rendered much help to their offspring, have brought them up, have maintained them, and have shewn them this world.

B, If any offspring were to induce a faithless father and mother to be believers, or an impious father and mother to be pious, or a selfish father and mother to be liberal, or an unwise father and mother to be wise, he would have rendered the necessary help as service in return for and even more than the help rendered by his parents.

3. Then a certain Brahman approached the Blessed One and, being pleased with Him, and having a friendly reminiscent talk, sat down: then the Brahman who was sitting on one side, thus spoke to the Blessed One:—

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<sup>1</sup> Dakkhinamsa kûte mâtaram vâme pîțaram—the mother on the right shoulder and the father on the left.

<sup>2</sup> Sambâhanena—shampooing, synonymous with ucchâdana.

‘Venerable Gotama, what is your creed and what is your teaching?’

‘Brahman, I declare what is to be done, and what is not to be done.’

‘Venerable Gotama, how do you declare what is to be done, and what is not to be done?’ Brahman, I declare that sins in deed, word, and thought, and various other sinful acts should not be done. I declare that virtuous acts in deed, word, and thought, and various other meritorious acts should be done. Brahman, thus I declare what is to be done, and what is not to be done.’

‘Venerable Gotama, it is well said, Venerable Gotama, it is well said...[same as in last para of section 6 of chapter II.]...let the Venerable Gotama receive me as a devout follower from this day to the end of my life.’

4. Then the householder Anāthapindika approached the Blessed One, and having worshipped the Blessed One, sat on one side. Then Anāthapindika who was sitting on one side thus spoke to the Blessed One:—

‘Lord, how many are there in this world who are worthy of offerings, and where ought offerings to be made?’

‘Householder, in this world two are worthy of offerings, one who is under training and one who has already accomplished training. Householder, in this world these two are worthy of offerings, and to them offerings may be made.’

The Blessed One said thus; having thus spoken, He said further:—

‘In this world there are two persons competent to receive offerings of those who offer,—Sekha<sup>1</sup> and Asekha; they are upright in deed, word, and thought, to those offering they are a field [for the production of merit]: the offering made to these is productive of much fruit.’

5. Thus I heard:—Once the Blessed One dwelt in the

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<sup>1</sup> For particulars of a Sekha—see Childers' Dictionary p. 472.

Monastery of Anāthapindika called Jetavana at Sāvatti. At that time, the Venerable Sāriputta was] dwelling in the Monastery of Migāramātu called Pubbārāma at Sāvatti.

Then the Venerable Sāriputta addressed the Bhikkhus, 'Brethren'—and the Bhikkhus answered, 'Sāriputta, Yes, Brother.' The Venerable Sāriputta then spoke these words:—

'Brethren, I preach of the being with attachments to the Kāma worlds, and of the being with attachments to the Rūpa and Arūpa worlds.<sup>1</sup> Listen to it and bear it well in mind, I will tell you.' 'Yes, Brother,' replied the Bhikkhus to the Venerable Sāriputta. The Venerable Sāriputta thus spoke:—

'Brethren, who is the being with attachments to the Kāma worlds?

Brethren, if in this dispensation a Bhikkhu were to be pious, an observer of moral practices according to the precepts, were to be submissive, and confine himself to lawful resorts, and (avoids) unlawful resorts; is afraid even of minor offences and taking them upon himself exercises himself in the moral precepts:—

After death he is<sup>1</sup> born in a Kāmāvacara deva fraternity. After quitting that, he is reborn in this world. Brethren, this is the being with attachments to the Kāma worlds.

Brethren, who is the being with attachments to the Rūpa and Arūpa worlds?

Brethren, if in this dispensation (same as in 4 para of this section...down to...'moral precepts'] he will attain one out of the eight states of meditation, the fourth Jhāna—a state of calm and release from passion.

After death he is reborn in a Suddhāvāsa deva fraternity. After quitting that, he is not reborn in this world.

Brethren, this is the being with attachments to the

<sup>1</sup> Ajjhata—attachment to the Kāma worlds

Baliddhā—attachment to the Rūpa and Arūpa worlds.—Att. p. 346.

Rūpa and Arūpa worlds, who does not return to this world.

Brethren, moreover if in this dispensation [same as in para 4 of this section...down to...‘moral precepts.’]

If he is an observer of the precepts which lead to the disgust of, an absence of, and cessation from the pleasures and passions of this life; if he is an observer of the precepts that lead to disgust with, an absence of, and a cessation from the births in the three Bhavas: if he is an observer of the precepts that lead to the extinction of desire: if he is an observer of the precepts that lead to the extinction of covetousness:—after death, he is born in a *Suddhāvāsa* deva fraternity. After quitting that, he is not reborn in this world.

Brethren, this is the being with attachments to the Rūpa and Arūpa worlds, who is not reborn in this world.

6. Then several Devas of the same turn of mind approached the Blessed One; having approached the Blessed One and worshipped Him, they stood on one side. The Devas who stood on one side, thus spoke to the Blessed One:—

‘Lord, The Venerable Sāriputta in the Monastery of Migāramātu, called Pubbārāma, preached to the Bhikkhus of the beings with attachment to the Kāma worlds, and of the beings with attachments to the Rūpa and Arūpa worlds. Lord, the listeners are pleased. If the Lord, the Blessed One, be pleased to proceed to where the Venerable Sāriputta is, it would be well.’ The Blessed One by being silent consented.

Then the Blessed One, as (with the rapidity that) a valiant man should stretch out his bent arm, or should bend his out-stretched arm, vanished from Jetavana, and arrived in the presence of the Venerable Sāriputta. The Blessed One seated Himself on the seat prepared for Him. The Venerable Sāriputta, having saluted the Blessed One, seated himself on one side. The Blessed One thus spoke to Sāriputta, sitting on one side.

‘Sāriputta, at this time several Devās, who were of the same turn of mind approached me, and having saluted me stood on one side.



Sāriputta, those Devas who stood on one side thus addressed me. 'Lord, this Venerable Sāriputta...[same as in 2<sup>o</sup> para of section 6 down to...'it would be well.']

Sāriputta, those Devas without inconvenience to each other at this time, stood in (groups of) tens, twenties, thirties, forties, fifties and sixties...on a spot of ground that can be covered by the point of a needle.

Sāriputta, if you think that they got into this one turn of mind in their births in the Brahma worlds, when without inconvenience to each other [&c.], you have grounds to think so.

It may be thought that they practised (the needful) to obtain the same turn of mind when, without inconvenience to each other, they stood in (groups of) tens, twenties, thirties, and forties, fifties, and sixties...on a spot of ground that would be covered by the point of a needle in their Deva worlds.

Sāriputta, those Devas practised the needful ('to the point of a needle') in this world of men, and in this dispensation (in prior births.)

Therefore, Sāriputta, in this dispensation you should conduct yourself thus: We should subjugate our senses and our minds, and we should regulate our deeds, words, and thoughts, and we should with a devout mind venerate the Bhikkhus. Sāriputta, you should thus conduct yourself. Sāriputta, other heretics and wandering mendicants who have not heard this doctrine, are discomfited.

7. Thus I heard; at one time the Venerable Mahā Kaccāyana was residing on the bank of the pond Kaddamadaha in the town of Varanā.

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<sup>1</sup> Buddha points out to Sāriputta—that it was not just at this juncture that the Devas got into one turn of mind, but that this was the result of their endeavours by devout meditation, in previous births also, to attain to this state.

Then the Brahman Ārāmadanda approached Mahā Kaccāyana. And having approached the Venerable Mahā Kaccāyana and being pleased with him and having a friendly reminiscent talk, sat on one side.

The Brahman Ārāmadanda, who was on one side, thus spoke to Mahā Kaccāyana:—‘Oh, Kaccāyana, what is the reason and what is the cause, why the Kshatriyas dispute with the Kshatriyas, the Brahmins with the Brahmins, and the Householders with the Householders?

They are entangled with, in bondage with, sinking in, excited with, swallowed up by sensual pleasures—this is the reason and this is the cause why the Kshatriyas dispute with the Kshatriyas, the Brahmins with the Brahmins, and the Householders with the Householders.

Venerable Kaccāyana, what is the reason and what is the cause why the ascetics dispute with the ascetics?

They are entangled with, in bondage with, sinking in, excited with, swallowed up by the pleasures resulting from the possession of heretical doctrines.

Venerable Kaccāyana, is there any one in this world who has escaped from being entangled with, being in bondage with, from sinking in, from being excited with, being swallowed up by the pleasures resulting from sensual pleasures, and the possession of heretical doctrines?

There is, Brahman, in this world, One who has escaped from being entangled with &c...from sensual pleasures, and the possession of heretical doctrines.

Venerable Kaccāyana, who in this world has escaped from being entangled with &c...from sensual pleasures, and from the possession of heretical doctrines?

Brahman, in the Eastern country there is a city of the name of Sāvattthi. In that city there lives now the Holy, and Enlightened Blessed One.

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*Diṭṭhiraḡo panettha* &c. the doctrines referred to here are the sixty-two heretical doctrines alluded to in the *Brahma Jāla Sutta*.

Brahman, that Bhagavā has escaped from being entangled with &c...these sensual pleasures, and the possession of heretical doctrines.'

When this was spoken, the Brahman Ārāmadanda rising from his seat and putting his upper robe on one shoulder, and putting his right knee on the ground, bending his clasped hands in respectful salutation, towards the direction in which Buddha was, thrice breathed forth this solemn utterance:—

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!'

'That Blessed One has escaped from being entangled with &c...these sensual pleasures and the possession of heretical doctrines.'

'Oh! Friend Kaccāyana, it is well said.' 'Tis as if one should set up that which is over-thrown, or reveal that which is hidden, should point out the right road to one benighted or should light a lamp in the dark so that those who have eyes may see forms.

In this wise my Lord Kaccāyana preached the doctrines in many ways. Friend Kaccāyana, I take refuge in that Blessed One, His Word, and the Order. Let my Lord Kaccāyana receive me from this day to the end of my life as a disciple who has taken the refuges.'

8. At one time the Venerable Mahā Kaccāyana was dwelling in Gundavana in the city of Madhura. Then the Brahman Kaṇḍarāyana approached Mahā Kaccāyana. Having approached Mahā Kaccāyana and being pleased with him, and having a friendly and reminiscent talk, sat on one side. The Brahman Mahā Kaṇḍarāyana, who was on one side, thus spoke to Mahā Kaccāyana.

'Oh friend Kaccāyana, I heard that (you) the recluses, Kaccāyana, do not worship, nor rise from your seat, nor offer a seat to infirm, old, elderly, long-lived and aged Brah-

maus. Oh friend Kaccāyana, is it so<sup>1</sup> that the recluse Kaccāyana...[same as in preceding para. down to...‘aged Brahman.’]

‘Oh Kaccāyana, it is indeed improper,’ said the Brahman. ‘There is O Brahman, the status of the old and that of the young expounded by the Omniscient Blessed Sammā Sambuddha.

Brahman, if one were to be eighty, ninety or a hundred years old, and enjoy sensual pleasures, live addicted to sensual pleasures, burn in the fire of sensual pleasures, be stung by the thoughts of sensual pleasures, strive to seek sensual pleasures, he is still counted as young.

Though Brahman, one be quite young, in the prime of life, beautiful, with dark hair,<sup>2</sup> yet if he do not enjoy sensual pleasures, do not live addicted to sensual pleasures, do not burn in the fire of sensual pleasures, be not stung by the thoughts of sensual pleasures, do not strive to seek sensual pleasures, he is counted as a wise and old man.’

When this was said the Brahman Kaṇḍarāyana, rising from his seat, and putting his robe on one shoulder, worshipped at the feet of the young Bhikkhus even by bowing his head: ‘You, Sirs, are the really old and occupy the position of the old! and we are really young and occupy the position of the young. Venerable Kaccāyana, it is well said ...[same as in last para. of section 7 (printed as 6 in text) down to...‘the Order’.] Let [the Venerable] Kaccāyana receive me from this day to the end of my life as a disciple who has taken the Refuge.’

9. Bhikkhus, Whenever brigands are powerful, then the kings are powerless: B, Then the kings do not find it easy either to get into, or come out from the inner city, or improve the border country; the brahmans or householders do not find it easy either to get into or come out from the inner city, or to look into their outside work.

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<sup>1</sup> Yadidam in the Text should be tayidam.

<sup>2</sup> The prime of life i. e. of the age of 33 years.

B, Likewise, when sinful Bhikkhus are powerful, then virtuous Bhikkhus become powerless and thus move amongst the Sangha continuously thinking, fearing to utter even a word, and resort to the border country: B, This is conducive to the loss, sorrow, and grief of many, including gods and men.

B, Whenever kings are powerful, the brigands are powerless: then the kings find it easy to get into and come out from their inner city, or improve the border country; the brahmans and householders find it easy to get into or come out from the inner city, and to look into their outside work.

B, Likewise when virtuous Bhikkhus are powerful the sinful Bhikkhus are powerless: B, then the sinful Bhikkhus move amongst the Sangha continuously thinking, fearing to utter even a word, and enter wherever they choose: B, That circumstance is to the gain, pleasure, and happiness of many, including gods and men.

10. B, I do not praise the bad conduct of two, either Bhikkhu or layman. B, The Bhikkhu or layman who conducts himself wrongly will not thereby attain the spiritual insight and the noble path.

B, I praise the right conduct of two persons, either Bhikkhu or layman. B, The Bhikkhu or layman who conducts himself rightly will in consequence attain spiritual insight and the noble path.

11. B, If a Bhikkhu were to stick to the letter of the suttas without laying stress on the proper sense, and alter the meaning and the text, his conduct would be to the disadvantage, prejudice, and pain of many, including gods and men; they beget demerit, and they conceal my doctrines.

12. If a Bhikkhu were not to stick to the letter &c., (reverse of above section.)

## V.

1. B, There are two assemblies,

What are the two?

The vain assembly, and the profound assembly.

B, What is the vain assembly?

In this dispensation, if Bhikkhus of an assembly were to be proud, vain, fond of show, scurrilous, given to vain talk, inattentive, unintelligent, unstable, of a restless mind, of uncontrolled senses—this is called the vain assembly.

B, What is the profound assembly?

In this dispensation, if Bhikkhus of an assembly were to be modest, humble, not fond of show, not scurrilous, not given to vain talk, attentive, intelligent, stable, of a settled mind, of controlled senses—this is called the profound assembly. These are the two assemblies. Of these assemblies the profound assembly is pre-eminently superior.

2. B, There are two assemblies.

What are the two?

The divided assembly, and the united assembly.

B, What is the divided assembly?

In this dispensation, if Bhikkhus were to be disunited, quarrelsome, disputing, injuring one another with weaponlike words—this is called the divided assembly.

B, What is the united assembly?

In this dispensation, if Bhikkhus were to be friendly, harmonious, not disputing with each other, in concord with each other as milk with water, and looking at each other pleasantly—this is called the united assembly. Of these two assemblies the united assembly is pre-eminently superior.

3. B, There are two assemblies.

What are the two?

The assembly with principles, and the assembly without principles.

B, What is the assembly without principles.

In this dispensation, if in an assembly the senior Bhikkhus had (in order to acquire a plentiful supply of robes, requisites &c.) various callings, were loose in principles, and were conspicuous in being implicated in the besetting sins,<sup>1</sup> unmindful of the efforts necessary to attain Nibbāna, or to attain to paths unattained, to acquire the doctrines unacquired, to look into the doctrines not looked into, and if the followers were to imbibe the same views and had various callings... [same as above...down to 'look into the doctrines not looked into.']\*...this is called the assembly without principles.

B, What is the assembly with principles?

In this dispensation, if in an assembly the senior Bhikkhus had not (in order to acquire a plentiful supply of robes, requisites &c.) various callings, were not loose in principles, and were not conspicuous in being implicated in the besetting sins, mindful of the efforts necessary to attain Nibbāna, or to attain to paths unattained, to acquire the doctrines unacquired, to look into the doctrines not looked into, and if the followers were to imbibe the same views, and had not various callings... [same as in the first part of this para...down to 'looked into the doctrines not looked into.']\*...this is called the assembly with principles. B, There are the two assemblies. Of these two assemblies the assembly with principles is pre-eminent.

4. B, There are two assemblies.

What are the two?

The noble assembly, and the ignoble assembly.

B, What is the ignoble assembly?

In this dispensation, if in an assembly the 'Bhikkhus do not really understand sorrow, the cause of sorrow, the entire extinction of sorrow, and the path that leads to the entire extinction of sorrow—this is called the ignoble assembly.

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<sup>1</sup> Okkamane pubbaṅga māti—ettha okkamanam vuccati avagamaṇa-thena paṃca nīvaranāni—the besetting sins:—the obstacles to leading a religious life.—Att. p. 335.

What is the noble assembly?

In this dispensation, if in an assembly the Bhikkhus were to know...[same as in above para. down to...extinction of sorrow']. This is called the noble assembly. These are the two assemblies. B, Of these two assemblies, the noble assembly is pre-eminently superior.

5. B, There are two assemblies.

What are the two?

The impure assembly and the pure assembly.

B, What is the impure assembly?

In this dispensation, if in an assembly the Bhikkhus pursue a wrong course, led by lust, hatred, ignorance, and fear, this is called the impure assembly.

B, What is the pure assembly?

In this dispensation, if in an assembly the Bhikkhus do not pursue a wrong course, led by lust, hatred, ignorance, fear, this is called the pure assembly. These are the two assemblies. Of these two assemblies, the pure assembly is pre-eminently superior.

3. B, There are two assemblies.

What are the two?

The assembly of the disobedient, not having studied the doctrines deeply, and not being trained in accordance with them, and remaining disobedient; and the assembly of the obedient, having studied the doctrines deeply and being trained in accordance with them and remaining obedient.

What is the assembly disobedient &c.?

In this dispensation, if in an assembly the Bhikkhus do not listen eagerly, give ear or give attention when the deep discourses, of highest excellence, endowed with transcendently deep meanings expounded by the Tathāgata, are being recited, and do not think them worthy of studying and mastering, but listen eagerly, give ear or give attention when the attractively-composed sayings of the poets or non-religious teachers are being recited, and having learnt these sayings were to listen eagerly &c. Having learnt they do not discuss



them, do not question any doubts regarding them or their import [in this wise] 'what is this?' 'what is the meaning of this?' They do not disclose what is hidden, do not express what is not expressed, do not remove the doubts of the various doubtful teachings. This is called the assembly disobedient &c.

B, What is the assembly obedient?

In this dispensation, if an assembly were to listen eagerly...[same as in above section with the omission of not ...down to...'doubtful teachings.']...this is called the assembly obedient after admonition. These are the two assemblies. Of these two assemblies that obedient after admonition is pre-eminently superior

7. B, There are two assemblies.

What are the two?

The assembly that respects material gifts, and does not respect the doctrine, and the assembly that does not respect material gifts and respects the doctrine.<sup>1</sup>

What is the assembly that respects material gifts, and does respect the doctrine?

In this dispensation, if each Bhikkhu, in the presence of layman clad in white clothes, were to praise the other (in this way) 'that Bhikkhu has emancipated himself (from the passions) in two ways;<sup>2</sup> that Bhikkhu has emancipated himself (from the passions) by wisdom;<sup>3</sup> that B. has emancipated himself (from the passions) by obtaining Jhāna, and seeing Nibbāna; that B. has emancipated himself (from the passions) by completely obtaining an insight into the true doctrines and obtaining Nibbāna;<sup>4</sup> that B. has emancipated himself

<sup>1</sup> By doctrines is meant—The Paths, Fruitions and Nibbāna.

<sup>2</sup> See Childers' Dic. p. 515 for further particulars.

<sup>3</sup> Paññāvimutti—this is called the Suddha vipassaka order of arhats. See particulars of this order in Childers' Dic. p. 429.

<sup>4</sup> Kāyasakkhi ditthipatta and saddhā vimutta—these have attained the six paths and fruitions, from the Sotapatti phala up to the Arhatta magga.

(from the passions) by faith, that B, is one who follows the doctrines in wisdom, that B, is one who follows the doctrines in faith,<sup>5</sup> that B, is one who is pious, and who possesses good qualities; that B, is a sinner, is an irreligious man:" by this talk they acquire gain, and being absorbed in gain, they are infatuated, fallen, do not see their fault of accepting the four requisites without meditation, and are not mindful of relinquishing the attachments to the four requisites. B, This is called the assembly that respects material gifts and does not respect the doctrine.

B, What is the assembly that does not respect material gifts, but respects the doctrine ?

In this dispensation, if each Bhikkhu, in the presence of laymen clad in white clothes, were not to praise the other...[the reverse of the above section...down to 'requisites,'] and though they obtain gain, they in no way covet it nor partake of it...this is called the assembly that respects doctrine but does not respect material gifts. These are the two assemblies. Of these two assemblies, that which respects the doctrine is eminently superior, not that which respects material gifts.

8. B, These are two assemblies.

What are the two ?

The lawless assembly and the lawful assembly.

B, What is the lawless assembly ?

In this dispensation, if in an assembly lawless acts prevail, and lawful acts do not prevail; irreligious acts prevail, and religious acts do not prevail; lawless acts be prominent and lawful acts be not prominent; irreligious acts be prominent, and religious acts be not prominent; B, this is called the lawless assembly. B, Because the assembly is lawless, lawless acts prevail...[same as in above para...down to...'religious acts be not prominent.']

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<sup>5</sup> Dhammānūsāri, saddhānūsāri these two have attained the Sotāpatti magga—[For full particulars see Att. p. 357.]

B, What is the lawful assembly?

In this dispensation, if in an assembly, lawful acts prevail...[the reverse of the above down to...‘irreligious acts were not prominent.’] B, These are the two assemblies. B, Of these two assemblies, the lawful assembly is pre-eminently superior.

9. There are two assemblies.

What are the two?

The righteous and the unrighteous...[same as in para. 8.] These are the two assemblies. Of these two, the righteous assembly is pre-eminently superior.

10. B, There are two assemblies.

What are the two?

The unlawfully speaking-assembly, and the lawfully-speaking assembly.

B, What is the unlawfully speaking-assembly?

In this dispensation, if in an assembly, Bhikkhus were to institute a lawsuit in a dispute whether it were legal or illegal, and being thus implicated, do not let each other know, do not meet together in order to let each other know, do not disclose the dispute to each other, do not meet together in order to disclose the dispute to each other, and owing to their not disclosing to each other and to their not meeting together, they insist on their view, adhere to it implicitly, contending that it is correct, and that the opinion of others is incorrect—

B, This is called the unlawfully-speaking assembly.

B, What is the lawfully speaking-assembly?

In this dispensation...[the reverse of the above section down to ‘incorrect.’] B, This is called the lawfully-speaking assembly. B, These are the two assemblies. B, Of these two assemblies, the lawfully-speaking assembly is pre-eminently superior.

[Chapter on The Assemblies—THE FIFTH.]

The end of the first Fifty Sutta.

## VI.

1. B, The births of these two persons who are manifest in this world, are conducive to the advantage, benefit, and profit of many, and to the good and happiness of gods and men.

Who are the two?

The Tathāgata absolutely passionless and perfectly enlightened, and a universal monarch. B, The births of these two...[same as in 1st para. down to 'men'.]

2. B, In this world two are born as extraordinary beings.

Who are the two?

The Tathāgata, absolutely passionless and perfectly enlightened, and a universal monarch. B, These two are born in the world as extraordinary beings.

3. B, The deaths of two beings are conducive to the regret of many men.

Whose (deaths) are they?

That of the Tathāgata, absolutely passionless and perfectly enlightened, and of a universal monarch. B, The deaths of these two beings are conducive to the regret of many.

4. B, These two are worthy of a monument.

Who are the two?

The Tathāgata, absolutely passionless and perfectly enlightened, and a universal monarch. B, These two are worthy of a monument.

5. There are two Buddhas.

Who are the two?

The Tathāgata absolutely passionless and perfectly enlightened, and a Pacceka Buddha.<sup>1</sup> These are the two Buddhas.

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<sup>1</sup> The Buddhas are the highest spiritual Beings. So the Supreme

6. These two are not terrified at the roaring of thunder.

Who are the two?

The Bhikkhu in whom all passions are absolutely extinct<sup>2</sup> (Arhat) and an elephant of the noble race.

B, These two are not terrified at the roaring of thunder.

Buddha has said Himself, and repeatedly. Of the external characteristics of a Buddha the most remarkable are the thirty two Mahâpurusa lakkhana, and the eighty Anuvyanjana or secondary characteristics.

The mental characteristics of a Buddha are divided into three categories, each of them comprising a certain sum of qualities. 1.—The ten Bala or powers. 2.—The eighteen Âvenika Dhamma or peculiar properties. 3.—The four Vaisâradyas or points of self-confidence, of assurance.

The Pacceka Buddhas are beings who have attained, like a Buddha, by their unaided powers the knowledge necessary to Nibbâna, but do not preach it. He is not omniscient, and is in all respects inferior to a Supreme Buddha but superior to His holy disciples. It is a law of nature that he cannot live at the same time with a Buddha.—[Kern. M. of Bud: p. 60–62.] Before Pacceka Buddhahood can be obtained, there must have been the practice of the pâramitâ, or prescribed virtues, as in no other way can it be obtained. [Hardy's Bud: p. 49.] The word Pacceka is derived from pati-eka by permutation of letters contracted into Pacceka and signifies severed from unity (with Supreme Buddhahood) and is a term applied to an inferior holy being, who is never co-existent with a Supreme Buddha, is only manifested during the period intervening between the Nibbâna of one, and the advent of the succeeding, Supreme Buddha, and attains Nibbâna without rising to Supreme Buddhahood. [Turnour's Mahawansa.]

A Pacceka Buddha is an individual who, in doctrines unheard of before from anyone else, acquires, by himself, enlightenment respecting the Four Truths, but not omniscience in respect to them, nor mastery over the Fruits.—[Warrens' Bud: in Translations p. 515.]

The Pacceka Buddhas of themselves alone have become partakers of the Buddhahood; they have won the knowledge that brings deliverance, not as disciples of one of the holy, universal Buddhas, but of their own power: yet their perfection does not extend so far that they could preach it to the world. "In the whole Universe" says Buddha "there is, except Me only, no one equal to the Pacceka Buddhas."—[Oldenberg's Bud: p. 321.]

<sup>2</sup> One whose passions are absolutely extinct does not fear because his egoism is entirely eradicated, while the elephant of noble birth has no fear, as his egoism is excessive.

7. B, These two are not terrified at the roaring of thunder.

Who are the two?

The Bhikkhu in whom all passions are absolutely extinct (Arhat) and a blood-horse. B, These two are not terrified at the roaring of thunder.

8. B, These two are not terrified at the roaring of thunder.

Who are the two?

The Bhikkhu in whom all passions are absolutely extinct (Arhat) and a lion, the king of the four-footed. These two are not terrified at the roaring of thunder.

9. B, Nymphs do not utter words as men, discerning two causes.

What are the two?

(They declare) "We will not speak untruths, nor reproach others with untrue sayings." B, On account of these two causes, the nymphs do not utter words as men.

10. B, A woman dies without being satisfied with and without being disgusted with two functions.

What are the two?

Sexual intercourse, and giving birth. B, Women die without being satisfied with, or without being disgusted with these two functions.

11. B, I describe to you the position of the wicked and of the righteous. Listen to me, and bear my words in mind well. The Bhikkhus replied, "Yea, Lord!" The Blessed One then thus spoke:—What is the position of the wicked, and how do the wicked live together? In this dispensation the Thera Bhikkhu thus considers:—

"Let not a Thera Bhikkhu admonish me, let not a Majjhima<sup>1</sup> admonish me, let not a Navaka<sup>2</sup> admonish me. I will not admonish a Thera, nor a Majjhima, nor a Navaka.

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<sup>1</sup>Majjhima—a Bhikkhu who has held an upasampadâ from five to ten years.

<sup>2</sup>Navaka—a Bhikkhu who has held upasampadâ five years.

If even a Thera were to admonish me he would do so through unkindness, and not through kindness. I will (therefore) tell him. 'I shall not yield to your admonition,' and disobeying him, I shall worry him. I shall not yield to his admonition though I see that it is right.

If even a Majjhima, or even a Navaka, were to admonish me...[same as in above section down to 'it is right.']

The Majjhima Bhikkhu thus considers...[same as in section preceding the last]...The Navaka thus considers...[same as in section preceding the last.]

Let not a Thera, a Majjhima or a Navaka admonish me...[same as in para. 4 of this section.]

If even a Thera, a Majjhima or a Navaka...[same as in para. 5 of this section down to 'not yield to it.']

B, This is association with the wicked, and this is how the wicked live together.

B, What is the position of the righteous, and how do the righteous live together?

(The reverse of the above with the addition of) It is well said, 'I shall obey him, I shall not worry him, and I shall yield to his admonition as I see it is right' [after the words, I shall yield to your admonition in para. 5 of this section. 'This is the position of the righteous and how they live together.']

12. If, in a dispute, abusive words pass between the (contending) parties, and, consequently, rivalry based on their belief, anger, unpleasantness, rage, does not cease to exist in the mind, it will be protracted, cruel, and unremedied, and the other Bhikkhus also cannot thereby live in peace.

If in a dispute abusive words do not pass between the (contending) parties [the reverse of the above paragraph... down 'to live in peace.']

[Chapter on Individuals.]—THE SIXTH.



## VII.

1. B, There are two pleasures.<sup>1</sup>

What are the two?

The pleasures of the laymen (in the gratification of the senses) and the pleasures of the homeless (in the abandonment of sensual enjoyments).

These are the two pleasures; of these two, the pleasures enjoyed by the homeless are pre-eminent.

2. There are two pleasures.

What are the two?

The pleasures of sensual enjoyments, and the pleasures in the abandonment of sensual enjoyments (the fruit of the homeless life.)

These are the two pleasures. Of these two, the pleasures in the abandonment of sensual enjoyments are pre-eminently superior.

3. There are two pleasures.

What are the two?

The pleasure of the threefold state of existence, and the pleasure of the absolute freedom from the threefold state of existence.

These are the two pleasures. Of these two pleasures, that of the absolute freedom from the threefold state of existence is pre-eminently superior.

4. These are two pleasures.

What are the two?

The pleasure of the passions (the immediate cause of rebirth), and the pleasure of the absolute freedom from passions (Nibbāna.)

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<sup>1</sup> We have found it necessary to expand the translation of this chapter as otherwise it is difficult to understand the Text.



These are the two pleasures. Of these two, the pleasure of the absolute freedom from passions (Nibbāna) is pre-eminently superior.

5. There are two pleasures.

What are the two?

The pleasure of defilements (lust &c. conducive to continuity of existence,) and the pleasure of absolute release from defilements (conducive to Nibbāna.)

These are two pleasures. Of these two, the pleasure of absolute release from defilements conducive to Nibbāna is pre-eminently superior.

6. There are two pleasures.

What are the two?

The pleasure of having entered on the four paths and the pleasure of not having entered on the four paths. These are the two pleasures. Of these two, the pleasure of having entered on the four paths is pre-eminently superior.

7. There are two pleasures.

What are the two?

Physical happiness (perceptible by contact) and mental happiness (perceptible to the mind.)

These are the two pleasures. Of these two, mental happiness (perceptible to the mind) is pre-eminently superior.

8. There are two pleasures.

What are the two?

The pleasures of the first two Jhāna, and the pleasures of the second two Jhāna.

These are the two pleasures. Of these two pleasures, those of the second two Jhāna are pre-eminently superior.

9. There are two pleasures.

What are the two?

The pleasures of the first three Jhāna, and the pleasures of the fourth Jhāna.

These are the two pleasures. Of these two pleasures, those of the fourth Jhāna are pre-eminently superior.

10. There are two pleasures.

What are the two?

The pleasure of entering into (either of the first two degrees of) self-concentration, and the pleasures of not entering into (either of the first two degrees) of self-concentration.

These are the two pleasures. Of these two, the pleasure of entering into (either of the first two degrees) of self-concentration is pre-eminently superior.

11. There are two pleasures.

What are the two?

The pleasures attendant on those meditating on the first and second Jhāna, and the pleasures attendant on those meditating on the third and fourth Jhāna.

These are the two pleasures. Of these two, those attendant on those meditating on the third and fourth Jhāna are pre-eminently superior.

12. There are two pleasures.

What are the two?

The pleasures attendant on meditating on the first three Jhāna, and the pleasures attendant on meditating on the fourth Jhāna. Of these two, those attendant on the meditating on the fourth Jhāna are pre-eminently superior.

13. There are two pleasures.

What are the two?

The pleasures from ideas perceptible to the sense of sight, or the pleasures of form explained in the fourth Jhāna, and the pleasures from ideas not perceptible to the sense of sight, or the pleasures of absence of form explained in the fourth Jhāna.

These are the two pleasures. Of these two, those not perceptible to the sense of sight or the pleasures &c., are pre-eminently superior.

[Chapter on The Pleasures]—THE SEVENTH.

## VIII.

1. B, Sins are engendered from causes, and not without a cause. Therefore, if those causes be removed, sins are not engendered.

2. B, Sins are engendered from sources...[same as in above section.]

3. B, Sins are engendered from reasons...[same as in above section.]

4. B, Sins are engendered from qualities...[same as in above section.]

5. B, Sins are engendered from motives...[same as in above section.]

6. B, Sins are engendered from forms...[same as in above section.]

7. B, Sins are engendered from suffering...[same as in above section.]

8. B, Sins are engendered from conceptions...same as in above.]

9. B, Sins are engendered from consciousness...[same as in above section.]

10. B, Sins are engendered from material thoughts...[same as in above section.]

[Chapter on Causes]—THE EIGHTH.

## IX.

1. B, There are these two conditions.

What are the two?

Tranquillization of mind pertaining to the fruitions and the noble wisdom of the fruitions.

These are the two conditions.

2. Continued exertion, tranquillity of mind.

3. Nāma [the mind: the three mental Khandhā] Rūpa [assemblage of the material elements.]

4. The knowledge of the fruitions. The remaining conditions, in association with the knowledge of the same.

5. The belief in the eternity of existence (that spirit and matter are eternal.)<sup>1</sup>

6. The belief in annihilation after the very first stage of existence.<sup>2</sup>

7. The shamelessness (to commit sin) and fearlessness (to commit sin)

8. Shame (to commit sin) and fear (to commit sin)<sup>3</sup>

9. Disobedience. Association with bad friends.

10. Obedience. Association with good friends.

11. Proficiency in knowing analytically the eighteen Dhātu.<sup>4</sup> Proficiency in pondering over their impermanence.

12. B, There are these two conditions.

What are the two?

Proficiency in knowing the offences, and proficiency in releasing oneself from them.

These are the two conditions.

[Chapter on conditions]—THE NINTH.

<sup>1</sup> Sassataditthi—a theory of believing in the eternity of material existence, or in a soul substance.—[S. Sumangala's tr. of Sangiti Sutta p. 3.]

<sup>2</sup> Ucchedaditthi—a theory of believing in annihilation in the very first form of existence.—[S. Sumangala's tr. of Sangiti Sutta p. 3.]

<sup>3</sup> Hiri and Ottappa as analyzed by Buddhaghosa, present points of considerable ethical interest. Hiri—is equivalent to shame, ottappa—anguish over evil doing. Hiri has its source within. Ottappa springs from without. Hiri is autonomous. Ottappa heteronomous, influenced by society. The former is established on shame, the latter on dread. The former is marked by consistency, the latter by discernment of the danger, and fearfulness of error. [Summarised from note on Mrs. R. David's *Dhamma Sangani*—p. 20.]

<sup>4</sup> These are eighteen in number: the five senses and their actions

## X.

1. B, These two are unwise.

Who are the two?

He who undertakes duties that do not pertain to him, and he who does not undertake duties that do pertain to him.

These are the two unwise.

2. B, These are the two wise.

Who are the two?

He who undertakes duties that pertain to him, and he who does not undertake duties that do not pertain to him.

These are the two wise.

3. B, These are the two unwise.

Who are the two?

He who deems what is not acceptable as acceptable, and he who deems what is acceptable as not acceptable.

These are the two unwise.

4. B, These are the two wise.

Who are the two?

He who deems what is acceptable as acceptable, and he who deems what is not acceptable as not acceptable.

[The above formula is used in the following sections]

5. He is unwise who considers what is not an offence as an offence, and what is an offence as not an offence.

6. Wise:—He who considers what is not an offence as not an offence, and what is an offence as an offence.

7. Unwise:—He who considers what is unrighteous as righteous, and what is righteous as unrighteous.

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upon their objects and the mind, and its action upon Dhammās (phenomena) and the consciousness of the action of each of these upon its object *i. g.* the eye, form, vision &c. [S. Samāzala's tr. of Saṅgiti Sutta p. 3.]

8. Wise:—He who considers what is unrighteous as unrighteous, and what is righteous as righteous.

9. Unwise:—He who considers what is not discipline as discipline, and what is discipline as what is not discipline.

10. Wise:—He who considers what is not discipline, as not discipline, and what is discipline as discipline.

11. B, In two persons passions will increase. Who are the two? In him who does not doubt where it is necessary to doubt, and in him who doubts where it is not necessary to doubt. In these two passions will arise.

12. In two persons passions are not on the increase. In him who does not doubt where it is not necessary to doubt, and in him who doubts where it is necessary to doubt.

13. In two persons passions are on the increase. In him who deems acceptable that which should not be accepted, and in him who deems as not acceptable that which should be accepted. In these two persons passions will increase.

14. In two persons passions are not on the increase. In him who deems as not acceptable that which should not be accepted; and in him who deems as acceptable that which should be accepted.

15. In two persons passions are on the increase. In him who considers that there is an offence when there is no offence, and in him who considers that there is no offence when there is an offence.

16. In two persons passions are not on the increase. In him who considers that there is no offence when there is no offence, and in him who considers that there is an offence when there is an offence.

17. In two persons passions are on the increase. In him who considers as righteous what is unrighteous, and in him who considers as unrighteous what is righteous.

18. In two persons passions are not on the increase. In him who considers as unrighteous what is unrighteous, and in him who considers as unrighteous what is righteous.

19. In two persons passions are on the increase. In him who considers that which is not discipline as discipline, and in him who considers that which is discipline as that which is not discipline. In these two passions are on the increase.

20. In two persons passions will not increase. In him who considers as not discipline that which is not discipline, and in him who considers as discipline that which is discipline.

[Chapter on The Unwise]—THE TENTH.

End of the Second fifty Suttas.

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## XI.

1. B, There are two desires difficult to forsake. What are the two?

The desire for gain, and the desire to live.

These are the two desires difficult to forsake.

2. B, There are two persons rare in the world. Who are the two?

The person who renders favours in return for favours received, and the person who is grateful for favours shewn him, remembers gratefully favours received and returns them.

3. B, These two persons are rare in the world. Who are the two?

A person who is satisfied (Pacceka Buddha and Arhat) and a being who is satisfied and who satisfies others (Buddha).<sup>1</sup>

These two persons are rare in the world.

4. B, These two persons are difficult to please. Who are the two?

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<sup>1</sup> The Pacceka Buddhas and the Buddha's passionless disciples are said to be absolutely satisfied, while the Buddha is not only satisfied Himself but also satisfies others.

He who preserves hidden what is given him, and he who gives away entirely what is given him. These two persons are difficult to please.

5. These two persons are easy to please. Who are the two?

He who does not preserve hidden what is given him and he who does not give away entirely what is given him. These two persons are easy to please.

6. B, These two causes are productive of passion.

What are the two?

A favourable omen, and unwise contemplation.

These two causes are productive of passion.

7. These two causes are productive of anger. What are the two?

An unfavourable omen, and unwise contemplation.

These two causes are productive of anger.

8. B, These two causes are productive of incorrect belief.

What are the two?

Hearing from other (heretical) teachers, and unwise contemplation.

These two causes are productive of incorrect belief.

9. B, These two causes are productive of correct belief.

What are the two?

Hearing from other (non-heretical) teachers, and wise contemplation.

These two causes are productive of correct belief.

10. B, There are two offences. What are the two?

Trivial offences, and grave offences.

These are the two offences.

11. B, There are two offences.

What are the two?

Lewd offences, and offences that are not lewd.

These are the two offences.

12. There are two offences.



What are the two?

Amenable offences, and non-amenable offences.

[Chapter on Longings]—THE ELEVENTH.

## XII.

1. B, The faithful Bhikkhu desires in this wise, 'Let me be as Sāriputta and Moggallāna.'<sup>1</sup>

Of my (ordained male) disciples Sāriputta and Moggallāna were as scales, (and a measure to equalize and measure the virtues) of my other disciples.

2. B, The faithful Bhikkhuni desires in this wise, 'Let me be as Khemā and Uppalavannā.'<sup>2</sup>

Of my (ordained female) disciples Khema and Uppalavannā were as scales (and a measure to equalize and measure the virtues of my other disciples.)

3. B, The faithful layman desires in this wise, 'Let me be as Citta Hatthaka Ālavaka.'

Of my lay disciples their wisdom and supernatural powers &c.

4. The faithful laywoman desires in this wise, 'Let me be as the Upāsikā Kujjuttarā,<sup>3</sup> and Nanda Mātā of Velukaṇṭakiya.'<sup>4</sup>

Of my faithful female lay disciples their wisdom &c.

5. On account of two causes, the unwise, wicked, ignorant man lives, his virtues rooted out and destroyed, he is censured and ridiculed by the wise, he stores up sin.

What are the two causes?

<sup>1</sup> See above, p. 25, 26.

<sup>2</sup> See p. 34.

<sup>3</sup> See p. 36.

<sup>4</sup> See p. 37.

Without knowledge, and close investigation, praising<sup>1</sup> him who does not deserve to be praised,<sup>2</sup> and without knowledge and close investigation disparaging him who deserves to be praised.<sup>3</sup>

B, On account of these two causes the unwise and ignorant man lives, his virtues rooted out and destroyed, he is censured and ridiculed by the wise, he stores up much sin.

On account of two causes the wise, good, and sensible man lives, his virtues maintained and preserved, he is praised and well spoken of by the wise, he stores up much merit.

What are the two causes?

With knowledge and close investigation praising him who deserves to be praised, and with knowledge and close investigation disparaging him who deserves to be disparaged.

On account of these two causes the wise and sensible man lives, his virtues maintained and preserved, he is praised and well spoken of by the wise, he stores up much merit.

6. B, On account of two causes...[same as in para. 1 of section 5...down to...'stores up sin.']

What are the two causes?

Rejoicing at matters at which one should not rejoice, and not rejoicing at matters at which one should rejoice.

On account of these two causes the unwise and ignorant man lives...[same as in para. 4 of section 5...down to 'stores up much sin.']

On account of two causes the wise good and sensible man lives...[same as in para. 5 of section 5...down to 'stores up much merit.']

What are the two?

<sup>1</sup> Here *avavāṇam* in Text p. 89 line 8 should be *vannam*.

<sup>2</sup> Such as the Heretics &c.

<sup>3</sup> Such as the Buddha &c.

Not rejoicing at matters at which one should not rejoice, and rejoicing at matters at which one should rejoice.

On account of these two causes the wise, good, and sensible man lives...[same as in para. 8 of section 5...down to 'stores up much merit.']

7. B, On account of the improper behaviour towards two, the unwise...[same as in para. 1 of section 5.]

Who are the two?

Father and mother.

B, By behaving wrongly towards these two persons the unwise man lives...[same as in para. 4 of section 5 down to 'stores up much sin.']

B, On account of the right behaviour towards two persons the wise man...[same as in para. 5 of section 5 down to 'stores up much merit.']

Who are the two?

Father and mother.

B, By behaving rightly towards these two persons the wise man lives [same as in para. 8 of section 5 down to... 'stores up much merit.']

8. [same as in above sections, substituting 'Tathāgata, and the disciples of Tathāgata,' for 'father and mother,']

9. B, There are two conditions.

What are the two?

Purifying one's mind, (the 8 samāpatti) and freeing oneself from attachment to the world.

These are the two conditions.

10. B, There are two states of mind.

What are the two?

Anger and enmity.

B, These are the two conditions.

11. B, There are two states of mind.

What are the two?

Subduing anger, and subduing enmity.

These are the two conditions

[Chapter on Aspirations.—THE TWELFTH.]

### XIII.

1. There are these two gifts.

What are the two?

Material gift (the *catupaccāya*)<sup>1</sup> and religious gift (imparting religious knowledge that leads to Nibbāna.)<sup>2</sup>

Of these two gifts, religious gifts are pre-eminently superior.

2. There are these two sacrifices.

What are the two?

Material sacrifices, and religious sacrifices (imparting religious knowledge.) These are the two sacrifices.

Of these two sacrifices, religious sacrifices are pre-eminently superior.

3. There are these two givings-away.

What are the two?

Giving away material gifts, and giving away religious gifts (imparting religious knowledge.)

Of these two, givings-away, giving away religious gifts is pre-eminently superior.

4. (similarly of) Material munificence and religious munificence; religious munificence is pre-eminently superior.

5. (also of) Material enjoyment and religious enjoyment; religious enjoyment is pre-eminently superior.

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<sup>1</sup> Robes, food, residence, medicine.

<sup>2</sup> See Att. p. 364 Religious gifts consist of (a) an exposition of the fruits of merit and demerit, and an effort to lead persons to eschew demerit (b) the exposition of the Ariyasaccāni.—Four Great Truths.

6. (also of) Material enjoyment in common, and religious enjoyment in common; religious enjoyment is pre-eminently superior.

7. (also of) Material distribution, and religious distribution; religious distribution is pre-eminently superior.

8. (also of) Material favouritism, and religious favouritism; religious favouritism is pre-eminently superior.

9. (also of) Material grace, and religious grace; religious grace is pre-eminently superior.

10. (also of) Material compassion, and religious compassion; religious compassion is pre-eminently superior.

[Chapter on Gifts.—THE THIRTEENTH.]

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XIV.

1. There are these two conditions.

What are the two?

Material friendly distribution, and religious friendly distribution; religious friendly distribution is preeminently superior.

2. (also of) Material mutual distribution, and religious mutual distribution; religious mutual distribution is pre-eminently superior.

3. (also of) Material search, and religious search; religious search is pre-eminently superior.

4. (also of) Material close search, and religious close search; religious close search is pre-eminently superior.

5. (also of) Material closer search, and religious closer search; religious closer search is pre-eminently superior.

6. (also of) Material offering and religious offering; religious offering is pre-eminently superior.

7. (also of) Material offerings to strangers, and religious offerings to strangers; religious offerings are pre-eminently superior.

8. (also of) Material prosperity, and religious prosperity; religious prosperity is pre-eminently superior.

9. (also of) Material growth, and religious growth; religious growth is pre-eminently superior.

10. (also of) A thing materially desirable, and a thing religiously desirable; a thing religiously desirable is pre-eminently superior.

11. (also of) Material accumulation, and religious accumulation; religious accumulation is pre-eminently superior.

12. (also of) Material development, and religious development; religious development is pre-eminently superior.

[Chapter on Entertainment.—THE FOURTEENTH.]

## XV.

1. B, There are these two conditions.

What are the two?

Proficiency in attaining a state by ecstatic meditation,<sup>1</sup> and proficiency in rising from that state.

(similar Suttas follow (2—17 of))

2. Rectitude, mildness.

3. Endurance, virtuous attachment.

4. Pleasure from speech, mutual assistance (material and religious.)

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<sup>1</sup> Jhāna Samāpatti—Phala S: Nirodha S:—see full particulars in Sārasaṅgaha p. 96 [Ed: 1898.]

There are eight Samāpattis, attainments or endowments, which are eight successive states induced by the ecstatic meditation. (Childers' Dic: p. 428.)

5. Humanity, purity in virtue.
6. Not restraining the senses, and not knowing the limits of eating.
7. Restraining the senses, and knowing the limits of eating.
8. The power of contemplation, and the power of continued meditation.
9. The power of reflection, and the power of concentration of the mind.
10. Tranquillity, and spiritual insight.<sup>1</sup>
11. Irreligiousness, and wrong belief.
12. Religiousness, and right belief.<sup>2</sup>
13. Purity that leads to Nibbāna, purity that leads to the paths that lead to Nibbāna.
14. The belief that leads to Nibbāna,<sup>3</sup> and the exertion of one who has attained the first path to attain the rest.
15. Not being satisfied with good works till one attains Arhatship, and unremitting exertion in performing good works till one attains Arhatship.
16. Bewilderment, and foolishness.
17. Presence of mind, and wisdom.

[Chapter on Anger—THE FIFTEENTH.]

End of the 3rd 50 Suttas.

## XVI.

1. There are these two states of mind.

<sup>1</sup> Samatha and vipassanā—attributes of an Arhat. *Sārasaṅgaha* p. 81 (Ed: 1898)—*Visuddhi Magga*.—Sin: tr. Vol: page 301.

<sup>2</sup> Sila—for a full exposition see *Visuddhi Magga* Sin: tr. Vol. p. 29 *Sārasaṅgaha* p. 69 (Ed: 1898.)

<sup>3</sup> Ditthi—See full particulars in *Sārasaṅgaha* p. 120 (Ed: 1898) *Brahma Jāla Sutta*—Dialogue of Buddha p. 41-55.

What are the two?

Anger and enmity.

B, These are the two states of mind.

(Similar Suttas follow 2—10 of)

2. Concealing one's virtues, and considering oneself to be equal to a superior.

3. Envy and avarice.

4. Deceit and treachery.

5. Shamelessness and fearlessness (to commit sin)

6. Mildness and not bearing enmity.

7. Not concealing one's virtues, and not considering one-self to be equal to a superior.

8. Unenviousness and unavariciousness.

9. Undeceitfulness and non-treachery.

10. Shame and fear (to commit sin)

11. B, A being with these two states of mind lives in sorrow.

What are the two?

Anger, and enmity.

12. Concealing one's virtues, and considering oneself to be equal to a superior.

13. Envy and avarice.

14. Deceit and treachery.

15. Shamelessness and fearlessness (to commit sin)

B, A being with these two states of mind lives in sorrow.

16. B, A being with these two states of mind lives in happiness.

What are the two?

Mildness and not bearing enmity.

17. Not concealing one's virtues, and not considering one-self to be equal to a superior.

18. Unenviousness and non-avariciousness.

19. Undeceitfulness and non-treachery.



20. Shame and fear (to commit sin)

B, A being with these two dispositions lives in happiness.

21. These two states of mind are conducive to the loss of a Bhikkhu under training

What are the two?

22—23. [Same as in sec. 11 from 'anger and enmity'... down to...'shamelessness and fearlessness to commit sin']

There are two states of mind conducive to the loss of a Bhikkhu under training.

26—30. These two conditions are conducive to the gain of a Bhikkhu under training.

What are the two?

[Same as in sec. 16 from 'mildness and not bearing enmity'...down to...'fear to commit sin.']

These two states of mind are conducive to the gain of a Bhikkhu under training.

31—35. A being with these two states of mind will be born in hell, as if putting down a load that one bears.

[Same as in section 11 from 'anger and enmity'... down to...'fearlessness to commit sin.']

B, A being with these two conditions will be born in hell, as if putting down a load that one bears.

36—40. B, A being with these two conditions will be born in heaven as if putting down a load that one bears..

What are the two?

[Same as in sec. 16—20 from 'mildness and not bearing enmity'...down to 'fear to commit sin.']

41—45. A being with these two conditions will be born hell after death.

What are the two?

[same as in section 11—16 'anger' down to 'shamelessness and fearlessness...to commit sin.']

46—52. B, A being with these two conditions will be born in heaven after death.

What are the two?

[Same as in sec: 16 'mildness and not bearing enmity' ...down 'fear to commit sin.']

51—55. These are two bad conditions,

[see sec: 1—5 in in this chapter]

56—60. These are two good conditions,

[see sec: 6—10 in this chapter]

60—64. These are two sinful conditions,

[see sec: 1—5 in this chapter]

65—70. These are two conditions not sinful,

[see sec: 6 to 10 in this chapter]

70—75. These are two conditions which increase sorrow,

[see sec: 1 to 5 in this chapter]

75—80. These are two conditions which increase happiness,

[see sec: 6 to 10 in this chapter]

81—85. These two conditions result in sorrow,

[see sec: 1 to 5 in this chapter]

86—90. These two conditions result in happiness,

[see sec: 6 to 10 in this chapter]

91—95. These two conditions result in sorrow.

[see sec: 1 to 5 in this chapter]

96—100. These two conditions are productive of happiness,

[see sec: 6—10 in this chapter]

These two conditions are productive of happiness.

[Chapter on Anger.—THE SIXTEENTH ]

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## XVII.

1. B, On account of these two causes the Tathāgata has enjoined the precepts on His disciples.

What are the two?

The well-being and the convenience of the Order.

For the degradation of the impious, and the convenience of the religious, (of the Order.)

For restraining oneself from the sorrows of this world, and for preventing the torments in hell in the next world.

For restraining oneself from anger, sins, fears and fearful conditions of this life, and for guarding oneself from anger, sins, fears and fearful conditions of the next life,

For compassion to laymen, and for destroying (the power of) factions (of impious Bhikkhus).

For the delight of those unconverted to the faith, and for the well-being of those already converted.

For perpetuation of the faith, for aiding the (five sections of the) vinaya.<sup>1</sup>

B, On account of these two causes the Tathāgata has enjoined the precepts on his disciples.

2. B, On account of these two causes the Tathāgata has enjoined the two Pātimokkha<sup>2</sup> on his disciples.

1 Sati, Samvara, Pahāna, Amulha, Sammukha.

2 The Pātimokkha—from the root pa ati (front) mukha mochanē (to get rid of)—seems to have owed its existence to the ancient Indian custom of holding sacred, two periods in each month, the times of the Full Moon and the New Moon. The Buddhists also adopted the custom of these periodical meetings, but confined themselves to meeting twice in each month, and the peculiarity which gave to these meetings among the Buddhists their distinguishing character seems to have been borrowed by them neither from the Brahmans, nor from other dissenters, but to have been an original invention of the Buddhists themselves. The Brethren and Sisters made use of these half monthly gatherings to confess to the assembled Order the sins and faults which each of them had committed; and to take upon himself or herself, the penance which the transgressor had thereby incurred. [Sacred Books of the East. Vol. XIII. p. x.] If one were to observe this sublime precept, he will be saved from suffering in hell and from other fears. [Kankhā Vitarāṇi Com: on the Pātimokkha.—p. 1. Ed.1905.]

The disciplinary and penal code of the Sangha, undoubtedly one of the oldest, if not the very oldest part of the canonical compositions,

He has enjoined the recitation of the nine Pātimokkha.

He has enjoined the non-recitation<sup>1</sup> of the Pātimokkha.

He has enjoined the non-observance of the Pavāraṇā.<sup>2</sup>

He has enjoined the tajjaniya kamma.<sup>3</sup>

... the nissaya kamma<sup>4</sup>

... the pabbājaniya kamma<sup>5</sup>

... the paṭisāraṇiya kamma<sup>6</sup>

... the ukkhepaniya kamma<sup>7</sup>

... the parivāsadāna kamma<sup>8</sup>

... the mūlāya paṭikassana kamma<sup>9</sup>

... the mānattadāna kamma<sup>10</sup>

barring some additional articles, is the Pātimokkha. This fundamental code of discipline is common to all Buddhists, in different redactions, which, however, agree in all essential points (Kern's M. of Bud. p. 74.)

<sup>1</sup> Upo-sathaḍḍhapanam—non-recitation of the Pātimokkha.

<sup>2</sup> The Pavāraṇa festival held at the termination of the Buddhist Vas (retreat) either on the Full-moon or the New-moon day.

<sup>3</sup> Tajjaniya—an act of rebuke, with a precept enjoined on two out of the chabbaggiya bhikkhus Paṇḍuka and Lohitaka, for using abusive language.

<sup>4</sup> Nissaya—act of subordination in the unlearned to be under the eye of the bhikkhu Seyyasaka.

<sup>5</sup> Pabbājaniya—temporary expulsion from the service of the Saṅgha.

<sup>6</sup> Paṭisāraṇiya—an act of reconciliation whereby a bhikkhu who has offended a layman without cause, is compelled to ask and obtain his forgiveness; (enjoined on Sudhamma Thera.)

<sup>7</sup> Ukkhepaniya—acts of suspension for not acknowledging an offence as an offence, and for not expiating it.

<sup>8</sup> Parivāsadāna—expelling temporarily a grave offender from the community, as long as he does not expiate his offence.

<sup>9</sup> Paṭikassana—re-expelling a grave offender from the community who has re-transgressed during the interval of his first expulsion; for the second offence, he has to atone afresh from the commencement.

<sup>10</sup> Mānattadāna—a penance of the offender who is placed six days in a position of inferiority to his brother bhikkhus, for an offence which has been confessed (apaṭicchanna mānattam) or for an offence that has been concealed (paṭicchanna mānattam.)

He has enjoined the abbhāna kamma<sup>1</sup>

... the vosāraṇiya kamma<sup>2</sup>

... the nissāraṇiya kamma<sup>3</sup>

... the upasampadā<sup>4</sup>

... the ñatti kamma<sup>5</sup>

... the ñatti dutiya kamma<sup>6</sup>

... the ñatti catuttha kamma<sup>7</sup>

... the appaññattha kamma<sup>8</sup>

He has re-enjoined the paññattha kamma<sup>9</sup>

He has enjoined the sammukhā vinaya<sup>10</sup>

... the sati vinaya<sup>11</sup>

... the amūḷha vinaya<sup>12</sup>

... the paṭiññāta karana<sup>13</sup>

... the yebhuyyasikā<sup>14</sup>

<sup>1</sup> Abbhāna—rehabilitation of a bhikkhu who has undergone Parivāsa or Mānatta.

<sup>2</sup> Vosāraṇiya—restoration of a bhikkhu who has been temporarily excluded from his brother priests as a penance for an offence.

<sup>3</sup> Nissāraṇiya—expulsion for disobeying a penalty.

<sup>4</sup> Upasampadā—ordination of bhikkhus consisting of eight kinds.

<sup>5</sup> Ñatti—a resolution carried into effect after intimation to the Saṅgha; it is used at nine functions.

<sup>6</sup> Nattidutiya—a resolution carried into effect after intimation to the Saṅgha and recital of the Kammavācā, it is used at seven functions.

<sup>7</sup> Natticatuttha—ditto.

<sup>8</sup> Appaññattha—enjoining a precept anew, relative to a matter when there was no precept regarding it.

<sup>9</sup> Paññattha—amendment of a precept enjoined.

<sup>10</sup> Sammukhā—enquiry to be instituted in terms of the Vinaya in presence of the party accused, and chapter of bhikkhus.

<sup>11</sup> Sati vinaya—not to revile Arhats.

<sup>12</sup> Amūḷha vinaya—a rite enjoined on a bhikkhu suffering from mental aberration.

<sup>13</sup> Paṭiññāta—penalty imposed on an offender with his consent.

<sup>14</sup> Yebhuyyasikā—Enquiry to decide a dispute after obtaining the opinion of a majority of learned bhikkhus.

He has enjoined the tassapāpiyyasikā<sup>1</sup>

... the tīṇa vatthāra<sup>2</sup>

What are the two?

For the well being and convenience of the Sangha  
[same as in para: 1 down to...‘of the next life.’]

On account of these two causes the Tathāgata has  
enjoined the Adikarana Samatha<sup>3</sup> on the Bhikkhus.

3. B, These are two states to be developed to ascertain  
(the nature of) lust.

What are the two?

Tranquillity and spiritual insight.

These two states are necessary to be developed to  
ascertain (the nature of) lust.

4. B, These two conditions are to be practised to well  
understand, to thoroughly destroy, to abandon, to lessen, to  
extirpate, to detach, to efface, to leave off and to utterly  
abandon lust.

5. Two conditions are necessary to ascertain, to well  
understand, to destroy, to abandon, to lessen, to extirpate,  
to detach, to efface, to leave off, to utterly abandon, anger,  
ignorance, hatred, enmity, ingratitude, presumption of being  
equal to a superior, envy, avarice, deception, treachery, obsti-  
nacy, retaliation, pride, excessive pride, (pride of youth,  
health, and birth) dilatoriness, indifference in thought to  
perform good deeds. What are the two? Tranquillity and  
spiritual insight; these two conditions must be developed.

These two states must be maintained.

[Chapter on Benefits—THE SEVENTEENTH.]

The End of Duka Nipāta.

<sup>1</sup> Tassapāpiyyasikā—Reviling impious bhikkhus.

<sup>2</sup> Tīṇa vatthāra—Compromising, or quashing offences that are hard  
to adjudicate.

For full particulars of these terms see Sacred Books of the East  
Vol. xvii. Chulla vagga from p- 329.

<sup>3</sup> For explanation of this term see meaning of Tinavattārako in  
Childers' Pali Dic: page 506: a procedure intended to cover offences  
committed in a time of excitement, and which are difficult to adjudicate.

# ANGUTTARA NIKĀYA.

## TIKA NIPĀTA.

[10. 100]

1. Thus I heard. Once on a time the Bhagavā was living in the Monastery of Anātha Piṇḍika called Jetavana at Sāvattthi.

Then the Bhagavā called the Bhikkhus, saying, 'Bhikkhus,' and they answered Him. 'Yes, Lord, ! The Bhagavā then said thus:—'If any fears arise, they will arise from the ignorant, and not from the wise. If any troubles<sup>1</sup> arise, they will arise from the ignorant and not from the wise. If any misfortunes arise, they will arise from the ignorant, and not from the wise.

As when a house thatched with Bamboo<sup>2</sup> leaves or grass takes fire, the pinnacles (of the adjoining buildings) coated outside and inside with mortar, and without access to ventilation, and well secure with doors and windows are burnt, likewise if any fears were to arise [same as in preceding para: down to...and not from the wise.']

B, Therefore fears arise from the ignorant man and not from the wise man. Troubles arise from the ignorant and not from the wise man. Misfortunes arise from the ig-

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<sup>1</sup> Troubles of hiding, such as warnings given of the coming and looting by thieves, on a certain day when the town folk depart with their goods from the town and secrete themselves in the jungle; the warning proves to be false, they then return to the houses and settle themselves. Then the thieves arrive and loot their property; then the townsfolk for fear of their lives hide themselves under the barns, and in the corners of walls.—Att. p. 369.

<sup>2</sup> A small bamboo—*Ochlandra stiduto*.

norant man and not from the wise man. There is no fear, no trouble, and no misfortune arising from the wise man.

Therefore, in this dispensation you should thus conduct yourselves. Let us eschew the three qualities that belong to the ignorant man, and pursue the three qualities that belong to the wise man. You should conduct yourselves thus:—

2. The ignorant man, and the wise man can be known from their acts. Wisdom is displayed in action.

B, The ignorant man can be known by three qualities. What are the three? Wrong deeds, wrong words, and wrong thoughts. The ignorant man can be known by these three qualities.

The wise man can be known by three qualities. What are the three? Right deeds, right words, and right thoughts. The wise man can be known by these three qualities.

Therefore in this dispensation...[same as last para: in first chapter.]

3. B, These three are the signs, the three motives, and the three modes of conduct of the ignorant man. What are the three? In this world an ignorant man thinks wrongly, speaks wrongly, and acts wrongly. In this world if an ignorant man shall not think wrongly, shall not speak wrongly, and shall not act wrongly, how shall the wise man discern him to be a wicked and ignorant man. If an ignorant man thinks wrongly, speaks wrongly, and acts wrongly, the wise men discern him to be a wicked and ignorant man. These three are the signs, the three motives, and the three modes of conduct of the ignorant man.

These three are the signs, the three motives, and the three modes of conduct of the wise man. What are the three modes of conduct of the wise man? What are the three? [The reverse of para: 3 in this section.]

The ignorant man can be known from three acts. What are the three? He does not discern an offence; having



discerned an offence he does not make amends for it in terms of the faith; does not forgive in terms of the faith the offence acknowledged to have been committed by others. By these three acts an ignorant man can be known.

By three acts a wise man can be known. [The reverse of the above.]

5. The ignorant man can be known from three acts. What are the three? He questions unwisely. He solves questions unwisely. He does not acquiesce wisely in the solving by others of questions complete in words and letters, polished, and to the point. By these three acts the ignorant man can be known.

The wise man can be known from three acts. [The reverse of the above.]

6. The ignorant man can be known from three acts. What are the three? Sinful deeds, sinful words, sinful thoughts. By these three acts the ignorant man can be known.

The wise man can be known from three acts. [The reverse of the above.]

7. The ignorant man can be known from three acts. What are the three? Wrong deeds, wrong words, wrong thoughts. By these three acts the ignorant man can be known.

The wise man can be known from three acts. [The reverse of the above.]

8. The ignorant man can be known from three acts. What are the three? Grievous deeds, grievous words, and grievous thoughts. By these three acts the ignorant man can be known.

The wise man can be known from three acts. [The reverse of the above.]

Therefore, in this dispensation, you should thus conduct yourselves. Let us eschew the three qualities that belong to the ignorant man, and pursue the three qualities that belong to the wise man. You should thus conduct yourselves:

9. The unwise, wicked, and ignorant man with three dispositions lives with his virtues rooted out and destroyed, he is censured, and is ridiculed by the wise; he stores up sin. What are the three? Sinful deeds, sinful words, and sinful thoughts.

On account of these three conditions the unwise man [same as in para: 1 of this chapter.]

On account of three causes the wise &c. [the reverse of 1st sec: para: 9.] A being who is possessed of these dispositions &c. will be born in heaven. What are the three? Virtuous acts, virtuous words, and virtuous thoughts.

On account of these three causes the wise, good, and sensible man lives, his virtues maintained and preserved, praised, and well spoken of by the wise, he stores up much merit.

10. A being who is possessed of three dispositions, who does not eschew three impurities, will be born in hell, just as if one were to lay down a load. What are the three?

Being immoral and not freeing himself from the impurity of his immorality, being envious and not freeing himself from the impurity of his envy, being avaricious, and not freeing himself from the impurity of his avarice. A being who is possessed of these three dispositions, and does not avoid these three impurities, will be born in hell, as if one were to lay down a load.

A being who is possessed of three dispositions, and who avoids three impurities, will be born in heaven, just as if one were to lay down a load. What are the three? [The reverse of the above para:] A being who is possessed of these three dispositions &c. will be born in heaven.

[Chapter on The ignorant—THE FIRST.]

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## II.

A well known Bhikkhu possessed of three dispositions

will be to the disadvantage, prejudice, and pain of many, including gods and men. What are the three?

One who induces others to conduct themselves in deed against the rules (laid down in religion),<sup>1</sup> one who induces others to conduct themselves in word against the rules (laid down in religion),<sup>2</sup> one who induces others to conduct themselves in thought against the rules (laid down in religion).<sup>3</sup>

A well known bhikkhu possessed of these three etc. [same as in 1st para: down to 'gods and men.']

A well known bhikkhu possessed of three dispositions will be to the advantage, benefit and happiness of many, including gods and men. What are the three?

[The reverse of paragraph 2 of this Chapter, substituting 'in accordance with' for 'against.']

## 12.

B, These three facts must be borne in mind by a crowned Kshatriya king as long as he lives. What are the three?

The place in which a crowned Kshatriya king was born must firstly be remembered by him as long as he lives.

Then the place in which a crowned Kshatriya king was crowned<sup>4</sup> must secondly be remembered by him as long as he lives.

Then the place in which a crowned Kshatriya king gained a victory, and came out as conqueror of his enemies in the battle-field and retains it, must thirdly be remembered by him as long as he lives.

<sup>1</sup> This is not with reference to well known offences, but to questionable acts, such as worship of the quarters of the earth, devil ceremonies etc. [see Att. p. 372.]

<sup>2</sup> Not with reference to lying, but saying that what is in one's possession is not in one's possession [see Att. p. 372.]

<sup>3</sup> Incorrect teaching of the Kammatthāna and other doctrines [see Att. p. 372.]

<sup>4</sup> Abhisitto—anoointed with consecrated water or oil. This word, which gives the sense to the whole passage, is omitted in Text page 106 Chapter 12 line 11.

B, These three facts must be borne in mind by a crowned Kshatriya king as long as he lives.

Likewise these three facts must be borne in mind by a bhikkhu as long as he lives. What are the three?

The place where his head and beard were shaved, where he was clothed with yellow garments, and where he left the householder's life for that of an ascetic; this must firstly be borne in mind by a bhikkhu as long as he lives.

Then the place where in very truth he realized that this is suffering, that this is the cause of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering; this must secondly be borne in mind by a bhikkhu as long as he lives.

Then the place where he realized in this life, by extinguishing the passions having himself known and seen with his own eyes, the taintless mental liberation, the liberation by wisdom, in which he remains<sup>2</sup>—this must thirdly be borne in mind by a bhikkhu as long as he lives.

These three facts must be borne in mind by a bhikkhu as long as he lives.

### 13.

B, There are three beings existing in this world. Who are the three?

The non-aspirant, the aspiring, and the absolutely contented.

Who is the being that is non-aspirant?

In this world a being is born in a low family, in a candāla family, a hunter's family, a bamboo-worker's family, a chariot-builder's family, the family of a scavenger, and other low families where he will be poor with meagre boiled rice and food and drink, and toilsome living, and where food and covering

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<sup>1</sup> Illustrates the path of a Sotāpanno.

<sup>2</sup> Illustrates the path of an Arhat.

are obtained with difficulty. He will be ugly, unpleasant to look at, short, sickly, blind, hand-crippled, lame, or a paralytic, without ability to walk, and will not get food, drink, clothes, conveyances, flowers, scents or unguents, nor the requisites for beds, accomodation and light. He hears that such and such a Kshatriya has been crowned by the Kshatriyas. He never thinks 'when will the Kshatriyas ever crown me?' This is called the non-aspiring being.

B, Who is the being that is aspiring?

In this world, there is the eldest uncrowned son of a crowned Kshatriya king, fit to be crowned and old enough to be crowned.<sup>1</sup> He hears that a certain Kshatriya has been crowned by the Kshatriyas. He thinks, 'when will the Kshatriyas ever crown me?' This is called the aspiring being.

B, Who is the being that is absolutely contented?

There is in this world a crowned Kshatriya who has been crowned by the Kshatriyas. He never thinks, 'when will the Kshatriyas ever crown me?'

What is the cause? (Having once been crowned) the wish of those uncrowned to be crowned has ceased.

This is the being that is absolutely contented. These three beings are to be found in the world.

Likewise amongst bhikkhus there are three similar beings. Who are the three?

The non-aspirant, the aspiring, and the absolutely contented.

B, Who is the being that is non-aspirant?

In this world a being is irreligious, is sinful, unclean, unreliable (as regards his conduct), sins secretly, not being a bhikkhu pretends that he is a bhikkhu, not being a celibate pretends that he is a celibate, is internally corrupt, is wet with lust, possessing the rubbish of lust.

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<sup>1</sup> Acalapatto—one who has attained the age of sixteen years, a period of life which qualifies him to govern a kingdom.

He hears that such and such a bhikkhu lives having attained in this life, by extinguishing the passions, having himself known and seen with his own eyes, the taintless mental liberation, the liberation by wisdom. He does not think in this wise: 'when shall I dwell having attained in this life, by extinguishing the passions, having, myself seen with my own eyes, the taintless mental liberation, the liberation by wisdom? This is called the non-aspiring being.

B, Who is the aspiring being?

In this world a bhikkhu is religious and virtuous. He hears that a certain bhikkhu lives...[same as in above para...down to 'liberation by wisdom' He thinks in this wise: 'When shall I attain' [same as in previous para: down to 'liberation by wisdom?'] This is called the aspiring being.

B, Who is the contented being?

In this world there is an Arhat bhikkhu who has extinguished all passions. He hears that a certain bhikkhu lives, having attained, by extinguishing the passions, having himself known and seen with his own eyes, the taintless mental liberation, the liberation by wisdom. He does not consider thus, 'when shall I attain in this life, by extinguishing the passions, the taintless mental liberation, etc.' What is the cause? Because, having already extinguished the passions, his wish to possess Arhatship has ceased. This is called the contented being. These three beings are found amongst the bhikkhus.

#### 14.

B, Even a pious and righteous universal monarch does not practise irresponsible sovereignty.

When this was said, a certain bhikkhu thus enquired from the Bhagavā: 'Lord, who is this overlord of the monarch?'

'Law'<sup>1</sup> replied the Bhagavā.

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<sup>1</sup> Law—which comprises the ten meritorious qualities that appertain to a king. [Att. p. 375.]

B, In this world a pious and righteous universal monarch, by supporting the law, honouring the law, reverencing the law, worshipping the law, as the banner of the law, the standard of the law, recognizing the supremacy of the law, provides due and lawful protection amongst his family members and personal attendants.

B, Again a pious and righteous etc., [same as in above paragraph...down to 'provides due and lawful protection'] to the attendant Kshatriyas, army, brahmans, householders, residents of the districts, and provinces, the samanās and brahmans and the animals and birds, providing due and lawful protection.

B, This pious and righteous universal monarch having protected the family members and personal attendants, the attendant Kshatriyas, the army, the brahmans, householders, the residents of the districts, and provinces, the samanās, and brahmans and the animals and birds, rules in accordance with the laws. Such rules cannot be upset by any enemy whether human or animal.

Likewise the Holy and Fully-enlightened Tathāgata governs the people, rules by right actions, lawfully protects them by laws...<sup>1</sup>[same as in para: 4 of this chapter...down to 'protection'] (and shewing) that such and such actions are to be pursued, and such and such actions are to be avoided.

Likewise the Holy and Fully-enlightened Tathāgata having the nine transcendental conditions, rules by right speech lawfully protecting them by laws...[same as in para: 4 of this chapter...down to...'protection'] (and shewing) that such and such actions are to be pursued, and such and such actions are to be avoided.

Likewise the Holy and Fully-enlightened Tathāgata having the nine transcendental conditions [same as in above sections substituting 'thought' for 'speech.']

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<sup>1</sup> Navalokuttara Dhamma or nine transcendental conditions that are taught by the Tathāgata. They are the Four Maggas, the Four Phalas, and Nibbāna.

Likewise the Holy and Fully-enlightened Tathāgata having the nine transcendental conditions rules by right actions, words, and thoughts, lawfully protecting the people by temporal and spiritual laws [same as in para: 4 of this chapter down to protection.']. Such laws cannot be upset by any samana, Brahman, God, Māra or Brahma or any one else in the world.

## 15.

1. Once the Bhagavā was residing at Isipatana Migadāya in the deerpark near Bārānasi (Benares). Then the Bhagavā said to the bhikkhus—'bhikkhus!' and the Bhikkhus replied, 'Yes, Lord.' Then the Bhagavā thus spoke:—

Bhikkhus, in former times there was a king of the name of Pacetana. Once he summoned his chariot-builder, (and addressed him):—

'Friend chariot-builder, I shall have (to wage) war six months hence; can you make a pair of chariot-wheels for me?'

The chariot-builder replied, 'Yes, Lord,' O bhikkhus, to the king Pacetana. Then, bhikkhus, the chariot-builder in six months, all but six nights, completed one wheel. Then the king Pacetana thus spoke to the chariot-builder, 'I shall have (to wage) war six days hence; have you completed the pair of chariot-wheels?'

'Lord, I have completed one wheel in six months, all but six nights.'

'Friend chariot-builder, can you complete the second wheel in these six days?' The chariot-builder replied, 'Yes, Lord.' O bhikkhus, to the King Pacetana.

2. Then the chariot-builder in six days completed the second wheel, and took the pair of wheels to the King Pacetana. Having reached him he spoke thus:—

'See, Lord, I have completed the pair of chariot-wheels!'

[The king replied]—'Friend chariot-builder, you have completed one wheel in six months all but six nights, and the other in six days; what is the difference between them? I see none.'



'Lord, there is a difference between these wheels; see the difference!'

The chariot-builder, then, O bhikkhus, set in motion the wheel he had completed in six days. It rolled and fell to the ground as soon as the impulse ceased. Then the wheel that was completed in six months, all but six days, was started. It stood as if fixed, methinks, to the axle, when the impelling force abated.

3. 'Friend chariot-builder, what is the cause, what is the reason why the wheel that was completed in six days whirled and fell to the ground, as soon as the force with which it was rolled abated; and why<sup>1</sup> the wheel that was completed in six months all but six days stood as if stuck, methinks, to the axle, when the impelling force abated?'

'Lord, in the wheel that I completed in six days, the tyre, spokes, and the nave were uneven,<sup>2</sup> knotty and flawed; and, because the tyre, the spokes, and the nave were uneven, knotty, and flawed, it whirled and fell on the ground, as soon as the impelling force abated.

'Lord in the wheel that I completed in six months all but by six days...[the reverse of the above.]

4. You may think that this chariot-builder was some one else. But the thing should not thus be viewed. At that time I was that chariot-builder. I was then expert in removing the crookedness, the knots, and the flaws of timber. Now I am the Holy and Fully-enlightened Buddha, and am expert in removing the crookedness, the knots, and the flaws of acts,<sup>3</sup> words and thoughts.

5. Thus if any bhikkhu or bhikkhunī do not remove the crookedness, the knots, and the flaws of acts, words, or

<sup>1</sup> In the Text after cakkam in 10 line the words chahi māsehi nīṭhitam chārattūnehi—are omitted.

<sup>2</sup> Sadosāti sagandā unnatona tatthāna yuttā—by sadosa is meant 'having knots and (being uneven) with high and low places.' [Att. p. 377.] Here is a play on words—Savankā, sadosā, sakasāva.

<sup>3</sup> Kāyavankānam—bad actions &c. [Att. p. 377.]

thoughts, they fall like the chariot-wheel that was completed in six days.

Thus if any bhikkhu or bhikkhuni do remove the crookedness, the knots, and flaws of acts, words, or thoughts, they do not fall like the chariot-wheel that was completed in six months all but six days. Thus they stand firm

B, Therefore in this world take heed to conduct yourselves in this wise:—‘We will remove the crookedness, the knots and flaws of acts, words and thoughts.’ You should conduct yourselves in this wise,

16.

A bhikkhu with three dispositions has arrived at the absolute truth, he has completed the practices requisite for uprooting the passions. What are the three?

In this world a bhikkhu who keeps the door of the senses shut,<sup>1</sup> who knows the quantity of food (he should eat or accept) and who avoids sleep.<sup>2</sup> How can a bhikkhu keep the door of the senses shut?

In this world, a bhikkhu sees a figure and its component parts by the eye, and does not accept it as a favourable object; for to him who [accepts it as a favourable object and] lives without restraint to his eyes, deep avarice, grief and sinful thoughts arise. If he subjugates these he will be keeping the eye under restraint,

If he hears a sound by the ear, smells a smell by the nose, tastes a taste by the tongue, feels a touch by the body, thinks a thought by the mind and does not accept it as a favourable object; for to him who [accepts it as a favourable object and] lives without restraining his mind—

<sup>1</sup> Manacchatthesu indriyesu pihitaddvāro—having the mind, the sixth of the doors of the senses, shut.—[Att. p. 379]

<sup>2</sup> Jāgariyam anuyuttoti—rattinlivam kothhāse katvā pancasu kothhāsesu jāgarana bhāvam anuyutto—Dividing night and day into six divisions, and being awake during five of the divisions. [Att p. 379.]

deep avarice, grief, and sinful thoughts arise; if he subjugates these, he will be keeping his mind under restraint. Thus the bhikkhu keeps the door of his senses shut.

B, How does a bhikkhu know the quantity of food (he should eat or accept)?

B, In this world, if a bhikkhu were to accept food considering wisely, not for amusement, nor for sensual enjoyment, nor to make his body fair and beautiful, but especially for retaining this body long in life, to support life, to protect it from danger and aid the celibate's life:—

He says, 'I will (accept food) and prevent the hunger that I had, as well as the hunger that I shall have, so as to exist without offence, and to be comfortable.'

Thus the bhikkhu knows the quantity of food to eat.

B, How can a bhikkhu be wide awake and intent?

B, In this world, if a bhikkhu were to purify his mind from the besetting sins,<sup>1</sup> by sitting down and by walking up and down during the day and also during the first yāma<sup>2</sup> of the night, and during the middle yāma of the night; by lying down on the right side like a lion, by placing the left leg over the other (not to rest over exactly<sup>3</sup>) sensibly and wisely, and bearing in mind when to get up; and rise up in the last yāma of the night, and by sitting down and by walking up and down, were to purify his mind from the besetting sins. Thus the bhikkhu should be wide awake and intent. Thus the bhikkhu with these three dispositions, has arrived at the Absolute Truth, he has commenced the practices requisite for allaying the passions.

<sup>1</sup> Āvarantyeḥi dhammehi, pañcahi nīvaranehi—there are five nīvaranas, obstacles to religious life—lust, malice, sloth, pride, doubt. Childers' Dic. p. 293.

<sup>2</sup> Yāma—is the division of the night into three watches, from 6 to 10, 10 to 2, and 2 to 6.

<sup>3</sup> Pāde pādāṃ aceādhāyā—one foot not to rest exactly over the other [Att. p. 379.]

## 17.

B, These three causes are productive of pain to one's self, of pain to others, of pain to both one's self and to others. What are the three?

Evil acts, evil words, and evil thoughts. These three causes are...[same as in above para: down to 'others'].

These three causes are not productive of pain &c. (the reverse of the above), pure acts etc.

## 18.

B, If heretical wanderers were to ask you, 'Does the Samana Gotama live the celibate life, friend, in order to be born in heaven,' would you not be troubled, ashamed of, and disgusted?

Yes! Lord.

B, If it is the fact that you are troubled with, ashamed of, and disgusted with heavenly life, heavenly colour, heavenly bliss, heavenly prosperity, heavenly supremacy, you should first be troubled with, ashamed of, and disgusted with evil acts, evil words, and evil thoughts.

## 19.

B, A merchant endowed with three dispositions is unable to acquire wealth that he has not acquired, or to augment the wealth that he has already acquired. What are the three?

In this world a merchant does not attend to his work<sup>1</sup> diligently during the morning, noon, or evening. A merchant with these three dispositions is unable [same as in above paragraph down to 'acquired'].

Likewise a bhikkhu with these three dispositions is unable to acquire merit that he has not acquired, or to augment the merit that he has already acquired. What are the three?

<sup>1</sup> Tattha paccûsa kâle padasaddena uthâya dipam jâletvâ bhandam

In this world, a bhikkhu does not thoroughly practise self-concentration during the morning, noon, and evening. A bhikkhu endowed with these three dispositions is unable to acquire merit that he has not acquired, or to augment the merit that he has already acquired.

[The four paragraphs that follow are the reverse of the above; viz—how a merchant can acquire wealth, and a bhikkhu merit].

## 20.

B, A merchant with three dispositions will in a short time be great and high in wealth. What are the three?

In this world a merchant has wise perception, strenuous exertion and is endowed with resource.

How will a merchant have wise perception?

If in this world a merchant knows the value of goods and the prices and the profit that he will obtain by the sale of articles that he buys at his rates: a merchant has wise perception in this manner.

How will a merchant possess strenuous exertion?

If in this world a merchant goes and buys articles where they are in abundance, and sells them where they are rare: a merchant possesses strenuous exertion in this manner.

How will a merchant be endowed with resource?

If in this world house-holders and their sons, who were rich, very opulent and very wealthy, knew of the merchant in this wise—"This merchant has wise perception, and is wise and energetic, and is able to support children and wife, and to give us interest from time to time on our advances. He is offered wealth in this wise—"Friend merchant, take this wealth and support children and wife, and return to us from time to time interest on our advances." A merchant has resource in this manner.

B, A merchant with these three dispositions will in a short time become great and high in wealth.

Likewise a bhikkhu with three dispositions will in a short time become great and high in wisdom. What are the three?

In this world a bhikkhu has wise perception, is wise and energetic, and endowed with resource.

How will a bhikkhu have wise perception?

A bhikkhu discerns wisely, 'This is suffering...this is the means for the extinction of suffering.' A bhikkhu has wise perception in this manner.

How will a bhikkhu be wise and energetic?

If a bhikkhu were to live striving to put away evil conditions, and to acquire virtuous conditions, were strong and resolute in wisdom, and firm in performing meritorious acts: A bhikkhu is wise and energetic in this manner.

How will a bhikkhu have resource?

In this world, if a bhikkhu were to approach from time to time, bhikkhus erudite, learned in religion, versed in the Sutta, Vinaya and the Outlines<sup>1</sup> and enquire and question from them 'Sirs, How is this, what is the meaning of this?'

To him these reverend men disclose what is hidden, explain what is obscure, and dispel doubts in the doubtful expressions in the Dhamma:—A bhikkhu has resource in this manner.

A bhikkhu with these three dispositions will in a short time become great and high in wisdom.

[Chapter on The Chariot-builder—The second.]

The end of the 1st bhānavāra.

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<sup>1</sup> Mātikā—outlines the bhikkhu and bhikkhuni pātimokkha.

## 21.

Thus I heard. At one time Bhagavā was staying at the Monastery of Anātha Piṇḍika called Jetavana at Sāvattthi. Then the Venerable Savitṭha and the Venerable Mahā Koṭṭhita approached the Venerable Sāriputta, and being pleased with him and having conversed sat aside. The Venerable Sāriputta thus spoke to the Venerable Savitṭha who sat aside.

Brother Savitṭha, there are three persons existing in this world. Who are the three? A being intense in mystic meditation<sup>1</sup>:—A being intense in wisdom<sup>2</sup>:—A being intense in faith.<sup>3</sup> These three persons exist in the world. Brother, of these three persons who do you think is the best and noblest?"

"Brother Sāriputta [same as in preceding paragraph down to 'these three exist in the world']. Of these three, the being intense in faith I consider to be the best and noblest. What is the cause? Brother, in this being faith is intense."

Then the Venerable Sāriputta thus spoke to the Venerable Mahā Koṭṭhita [same as in 2nd para: down to 'who do you think is the best and noblest?'].

"Of these three, the being intense in mystic meditation is the best and noblest. What is the cause? Brother, in this being, mystic meditation is intense."

Then the Venerable Mahā Koṭṭhita thus spoke to the Venerable Sāriputta [same as in 2nd para: down to... 'who do you think is the best and noblest?'].

Of these three, the being intense in wisdom is the best and noblest. What is the cause? In this being wisdom is intense.<sup>4</sup>

<sup>1</sup> Kāyasakkhī—Intense in meditation. He who first attains the trances whereby the attaining to Nibbāna is accomplished.

<sup>2</sup> Dīlhippatto—Intense in wisdom.

<sup>3</sup> Saddhāvimutto—Intense in faith.

<sup>4</sup> This is in terms of the practices that each of these pursued to attain Arhatship.

Then the Venerable Sāriputta thus spoke to the Venerable Savitṭha and the Venerable Mahā Koṭṭhita.

“Brothers, all of us have disclosed our views. Let us approach Bhagavā and submit this question to Him, and abide by what He says.”

The Venerable Savitṭha and the Venerable Mahā Koṭṭhita assented. They then proceeded to where the Bhagavā was, and having worshipped Him sat aside. Sitting aside, the Venerable Sāriputta conveyed to the Bhagavā the conversation that he had with the Venerable Savitṭha and the Venerable Mahā Koṭṭhita.

[He replied], “Sāriputta it is difficult in this case to decide who is preferable or pre-eminent out of these three; this is plain: the man intense in faith is either an Arhat or one who is striving for Arhatship; the man intense in mystic meditation is either a sakadāgāmi or anāgāmi; the man intense in wisdom is either a sakadāgāmi or anāgāmi.

It is difficult to decide who is preferable or pre-eminent out of these three. Sāriputta, this is plain; the being who is intense in mystic meditation is either an Arhat or one who is striving for Arhatship. The being who is intense in faith is either a sakadāgāmi or anāgāmi. The being who is intense in wisdom is either a sakadāgāmi or anāgāmi.

It is difficult to decide who is preferable or pre-eminent out of these three. Sāriputta, this is plain: the being who is intense in wisdom is either an Arhat or one who is striving for Arhatship. The being who is intense in faith is either a sakadāgāmi or anāgāmi, the being who is intense in mystic meditation is either a sakadāgāmi or anāgāmi.

## 22.

There are three sick persons existing in this world.  
Who are the three?

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In the Text in this and the two following paragraphs the word *arāham*, which makes the sentence plain, is omitted after *svāyam*.



In this world, a sick man receiving or not receiving suitable diet, or medicines, or attendance, does not recover from his illness.

In this world, a sick man receiving or not receiving suitable diet or medicines, or attendance, recovers from his illness.

In this world, a sick man receiving suitable diet or medicines, or attendance, recovers from his illness.

It is on account of the sick man receiving suitable diet or medicines or attendance, and recovering, that food, medicines, and attendance, on the sick are enjoined.

It is on account of this sick man that the other sick men (mentioned in the above paragraph) are ordered to be attended to. These three sick persons are to be found in this world.

In this manner, there are three persons who can be compared to the sick man in this world. Who are the three?

In this world, a being sees or does not see the Tathāgata, hears or does not hear the preaching of the Tathāgata, and does not attain to the results of good deeds, viz:—the paths.

In this world, a being sees or does not see the Tathāgata, hears or does not hear the preaching of the Tathāgata, and does attain the results of good deeds, [viz:—the paths.]

In this world a being sees the Tathāgata, hears the preaching of the Tathāgata, and enters the paths to acquire a knowledge of good deeds.

It is on account of this being that the preaching of the word is enjoined. On account of this being, the word may be preached to the others. These are the three who are compared to sick men.

### 23.

There are three beings existing in this world. Who are the three?

B, In this world a being with a mind resultant of sorrow stores up bad actions, with a mind resultant of sorrow stores up sinful speech, with a mind resultant of sorrow stores up bad thoughts.

With a mind resultant of sorrow which causes bad actions, which causes sinful speech, and which causes bad thoughts, he is born in a world of sorrow. and being born in a world of sorrow, he comes in contact with sorrow: burdened with sorrow, he suffers intense misery, like beings born in hell.

A being in this world with a mind not resultant of sorrow attains a happy state of mind which causes good actions, which causes good speech, which causes good thoughts: he is born in a world of happiness, he comes in contact with happiness.

Laden with happiness he enjoys intense felicity, like the gods of the Subhakinna heaven with a mind not resultant of sorrow.

A being in this world attains a state of mind which causes bad and good actions, which causes sinful and good speech, and which causes bad and good thoughts. He is born in a world of sorrow and happiness, he comes in contact with sorrow and happiness, he labours under a state of mind mixed with<sup>1</sup> sorrow and happiness, like men, some devas and some petas.

B, These three beings exist in the world.

#### 24.

B, There are three persons [teachers] who are of great assistance to a person [pupil]. Who are the three?

If a person takes the Buddha, the Word, and the Order as his guides, yielding to the advice of another [teacher] this person is of great assistance to the other [pupil]

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<sup>1</sup> Sankinnam—Text p. 123 line 6, this word is unnecessary, it is the same as Vok—inna, mixed, and it is not in our books.

B, if a person (pupil) yielding to the advice of another (teacher), were to learn correctly, 'this is suffering, this is the origin of suffering, this is the extinction of suffering, this is the path that leads to the extinction of suffering,' this person (pupil) is of great assistance to the other (teacher)

Again if a person (pupil) were to acquire in this life, by extinguishing the passions, having himself known and seen with his own eyes, the taintless mental liberation, the liberation by wisdom, the concentration of mind by extinguishing the passions, the wisdom of one walking in the paths, in the presence of a person (the teacher), he is of great assistance to the other (pupils).

These three persons, B, are of great assistance to another.

I declare, that there is no other (teachers) of greater assistance than these three to the others (pupils.) The person (pupil) cannot by worship, by rising from his seat on seeing the other (the teacher), by worshipping him with hands raised to his forehead, by performing the duties of a pupil to his teacher, and by granting (the four requisites), clothing, food, bedding and medicine, adequately recompense his teacher.

## 25.

B, There are three persons who exist in the world. Who are the three? A person with a mind like unto an old sore. A person with a mind like lightning. A person with a mind like adamant.

Who is a person with a mind like unto an old sore?

B, In this world a person is irritable, desperate, angry at a few words, fomenting anger, is provoked even at a trifling matter, malevolent, continually angry, betrays anger, hatred and discontent.

As an old sore disturbed by a stick, or potsherd, often exudes matter, likewise a person is irritable [as in first part of this paragraph down to 'discontent']. This is 'the person with a mind like unto an old sore.'

Who is a person with a mind like lightning?

B, In this world if a person were to learn correctly, 'this is suffering, this is the origin of suffering, this is the extinction of suffering, this is the path that leads to the extinction of suffering';—If a man with eyes discerns, by the flash of lightning, figures in pitchy darkness, likewise a person learns correctly 'this is suffering' [as in above paragraph down to 'the extinction of suffering']. This is the person<sup>1</sup> with a mind like lightning.

Who is a person with a mind like adamant?

In this world, if a person were to live by extinguishing the passions, by concentrating the mind, and with the wisdom of one walking in the paths by the extinction of desire, this is the person with a mind like adamant. As there is no gem or stone that cannot be cut by a diamond, likewise a being learns correctly by extinguishing the passions, by concentrating the mind, and with the wisdom of one walking in the paths, by the extinction of desire. This is the being with the mind like adamant.<sup>2</sup> These three persons exist in the world.

26

B, There are three persons existing in this world. Who are the three?

There is a person who should not be approached, who should not be associated with, who should not be incessantly associated with; there is a person who should be approached, who should be associated with, who should be incessantly associated with; there is a person who should be approached who should be associated with, who should be incessantly associated with hospitality and reverence.

Who is a person who should not be approached?

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<sup>1</sup> Here the person is the one who has eyes, the passions are the pitchy darkness, the acquiring of wisdom to enter the paths is like lightning [Att. p. 385.]

<sup>2</sup> For particulars see Att. p. 386.

A person deficient in morality, tranquillity and wisdom. This person should not be followed &c., only he should be pitied and sorrowed for.

B, Who is a person who should be approached &c.

A person similar (to you) in morality, tranquillity, and wisdom. This person should be approached. Why? Because the conversation between us, who are similar in morality tranquillity and wisdom, is lasting and is conducive to our happiness. Therefore this person should be approached, associated with, and incessantly associated with.

Who is a person who should be approached with hospitality and reverence?

A person who is superior (to him) in morality, tranquillity, and wisdom, this person should be approached &c with hospitality and reverence; why? He perfects himself in morality, tranquillity, and wisdom, in which he is deficient, and avails himself of the morality, tranquillity and wisdom perfected. Therefore this person should be approached &c with hospitality and reverence.

These are the three persons in the world.

The person who associates with the low is always lost.

The person who associates with equals is never lost.

The person who leans towards the high prospers rapidly.<sup>1</sup>

Therefore one who is higher than oneself should be associated with.

27.

There are three persons existing in this world. Who are the three?

There is a person who should be despised, who should not be followed, who should not be associated with, who should

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<sup>1</sup> The man of mean companions soon decays:  
He never fails who with his equals mates.  
Who leans towards the noble rises soon;  
Then join thyself to high associates.

not be incessantly associated with; there is a person who should be treated with indifference, who should not be followed, who should not be associated with, who should not be incessantly associated with; and there is a person who should be followed, who should be associated with, and who should be incessantly associated with.

• Who is the person who should be despised &c?

In this world, a person is irreligious, sinful, with a character impure and suspicious, sins secretly as regards behaviour, not being a recluse pretends that he is a recluse, not being a celibate pretends that he is a celibate, is internally corrupt, is wet with passions, possessing the rubbish of passions. This being should be despised &c.

Why? Even if you do not in any way follow his action, there is the evil report, that you have sinful friends, sinful companions, and that you associate with sinful persons. Though a serpent in a cesspit does not in any way sting you (if touched), he pollutes you with ordure, likewise even if you do not in any way [same as in above para: down to... 'with sinful persons']. Therefore a person of this disposition should be despised &c.

Who is the person who should be treated with indifference &c.

B, A person who is irritable, desperate, angry at few words, foments anger, is provoked even at a trifling matter, continually angry, betrays anger, hatred and discontent.

As an old sore disturbed by a stick or potsherd often exudes matter, likewise a person who is irritable [same as in above para: down to 'discontent']. As a fire stick of Tinduka<sup>1</sup> wood, disturbed by a stick or potsherd, emits the sound ciccīṭa, ciṭi ciṭa, likewise a person who is irritable [same as in above para: down to 'discontent']. As a cesspit disturbed by a stick or potsherd emits an offensive smell, likewise a person

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<sup>1</sup> Tinduka, Diospyros Embryopteris—(Sinh. Timbiri)

who is irritable [down to 'discontent']. Therefore a person of this disposition should be treated with indifference &c.

Why? Because you will be abused, censured, injured.

Therefore a person of this disposition should be treated with indifference &c.

Who is the person who should be associated with &c?

A person who is morally good and virtuous. This person should be followed and associated with, and should be repeatedly associated with. Why? Even if one were to follow his actions a little, there is the good report, that he has good friends, good companions, and that he associates with good persons. Therefore a person of this disposition should be associated with &c. These are the three persons.

The person who associates with the low is lost.

The person who associates with equals is never lost.

The person who inclines towards the highest prospers rapidly.

Therefore one who is higher than oneself should be associated with.

## 28.

There are three persons existing in this world. Who are the three?

A person who uses contradictory language, a person who uses corroborative language, and a person who uses sweet language.

Who is the person who uses contradictory language?

In this world, if a person were summoned to give evidence in an assembly, or in a village gathering,<sup>1</sup> or amongst

The man of mean companions soon decays:

He never fails who with his equals mates:

Who leans towards the noble rises soon;

Then join thyself to high associates.

<sup>1</sup> Parisaggato-gāmo parisāya thito—standing in a village gathering [Att. p. 388.]

relatives or a multitude, or in a Court of Justice and were told. 'Man, come here!'<sup>1</sup> State if you know anything.' If on his own account or that of another, or on account of a bribe, he should knowingly lie by saying that he did not know what he knew, or knew what he did not know, did not see what he saw, and saw what he did not see, this is the man who uses contradictory language.

Who is the person who uses corroborative language?

If a person were summoned to give evidence &c [as in above para: down to 'by saying that he did know what he knew, and saw what he saw']. This is the man who uses corroborative language.

Who is the person who uses sweet language?

A person who avoids harsh language, and keeps away from it. If a person uses speech inoffensive and pleasant to the ear, agreeable, touching and courteous, and acceptable and giving pleasure to many, this is called the person that uses sweet language.

These three persons are found in the world.

## 29.

B, There are three persons existing in the world.

Who are the three?

The blind, the blind in one eye and the person with two eyes.

Who is the person who is blind?

That person is blind who has not the eye to acquire wealth, or to preserve the wealth that he has acquired, or who has not the eye to discern good and bad conditions or lawful and unlawful conditions, or low and high conditions, or virtuous and vicious conditions. This is the person who is blind.

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<sup>1</sup> Evambho purisa, 6 lines & 15 line in text p. 128 should be Eham bho purisa, Ehi ambo purisa—man, come here!



Who is the person who is blind in one eye?

That person is blind in one eye who has the eye to acquire wealth or to preserve the wealth that he has acquired, but who has not the eye to discern good and bad conditions, or blameable and praiseworthy actions, low and high conditions, virtuous and vicious actions.

This is the person who is blind in one eye.

Who is the person with two eyes?

That person who has the eye to acquire wealth, or to preserve the wealth that he has acquired, or who has the eye to discern good and bad actions, or blameable and praiseworthy actions, or low and high actions, or virtuous and vicious actions.

This is the person with two eyes.

These three persons exist in the world.

The blind who has been defeated in this world and in the next, has no meritorious act nor acquisition of wealth.<sup>1</sup>

Then as regards the blind in one eye, he seeks wealth rightly and wrongly and with stealth and fraud and lying: he is a sensual man clever in acquiring wealth, and departing from this world is afflicted in hell.

<sup>1</sup> The eye to acquire wealth and to discern good and bad actions as in para. 1.

But no such wealth attends the eyeless man,  
 And no such meritorious works he does:  
 Ill is his lot in this world and the next.  
 And then again 'tis said the one-eyed man  
 In righteous ways seeks wealth, and wrongly too:  
 With stealth, and fraud and lying: sensual  
 And clever to gain wealth is he, and hence  
 Departing is afflicted sore in hell.  
 But best of all's the being with two eyes:  
 The wealth with right exertion rightly won  
 He gives away; steadfast, unwavering,  
 In a blessed home he's born, nor sorrows there.  
 So from the blind and one-eyed keep aloof  
 And join thyself to worthy two-eyed men.

Then as regards the person with two eyes, he is wise and unwavering, and gives away the wealth that he has with exertion rightly acquired, and is born in a happy place.<sup>1</sup> Avoid and shrink from the blind and the man with one eye, and associate with the estimable person with two eyes.<sup>2</sup>

## 39.

There are three persons existing in this world. Who are the three?

The person who is lacking in memory, the person who has a short memory, and the person with a wide memory.

Who is the person who is lacking in memory?

A person proceeds always to the temple to hear the word from the Bhikkhus. The Bhikkhus preach to him the word, explaining it distinctly and in full, commencing from the beginning to the middle and to the end, and explaining the Noble Eight-fold Path:<sup>3</sup> sitting down in his seat, he does not remember the beginning, the middle nor the end of the discourse; rising from his seat he does not remember the beginning, the middle nor the end of the discourse. As water poured on a pot turned upside down does not remain, but is spilt, likewise a person [same as in above paragraph down to... 'end of the discourse'].

This is the person who is lacking in memory.

Who is the person who has a short memory?

A person proceeds always to the temple [as in above paragraph down to 'noble eight-fold path']. Sitting down

<sup>1</sup> Obtains a happy existence.

<sup>2</sup> In the last line in the Text we have *pana* in our books for *ca* the second word.

<sup>3</sup> In Ch: 30 9 line add *brahmacariyam* after *parisuddham*.

<sup>3</sup> *Brahmacariyam* *pakāsentti* *evam* *desento* *ca* *setthacariya* *bhutam* *sikkhāttaya* *saṃgahitam* *ariyam* *atthamgikam* *maggam* *pakāsentti*; the noble eight-fold path attained to by the three sikkhas-adhisīla—training in the higher morality. *Adhicitta*—ecstatic meditation. *Adhipañña*—higher learning.—[Att. p. 389.]

in his seat, he remembers the beginning, the middle and the end of the discourse; rising from his seat, he does not remember the beginning, the middle nor the end of the discourse. Just as a man having in his waist-band various eatables, such as sesamum, rice, sweet-meat, jūjūba, scatters them when he rises from his seat forgetfully, likewise a person sitting down [as in previous para: down to 'the end of the discourse']. This is the person with a short memory.

B, Who is the person with a strong memory?

A person proceeds always to the temple [as in first paragraph down to 'the noble eightfold path']. Sitting down in his seat he remembers [as in first para: down to 'discourse']. Rising from his seat he remembers [as in first paragraph down to 'discourse']. As water poured on a pot turned up remains without being spilt, likewise a person proceeds to the temple [down to 'the noble eight-fold path']. Sitting down in his seat he remembers [as in first para: down to 'the end of the discourse']. This is the person with a strong memory.

B, These three persons exist in the world.

A headstrong, unwise and undiscerning man proceeds always to the bhikkhus, and tho' listening does not remember either the beginning, the middle, or the end of the discourse, because he has no memory: the person with a short memory is said to be better than this man. A person proceeds always to the bhikkhus, and listening remembers the beginning, the middle, and the end of the discourse to the very letter, whilst in his seat, but forgets when he rises; a person with strong memory is better than these two. A person proceeds always to the bhikkhus, and listening remembers the beginning, the middle, and the end of the discourse to the letter whilst in his seat, and after he rises up. That person with a strong and unwavering memory remembers the discourse, the doc-

trine and minor doctrines, and puts an end to sorrow.<sup>1</sup>

[Chapter on 'Persons.'—THE THIRD.]

### 31.

B, The families where children venerate their parents in their dwellings, are estimable, their families consist of ancient teachers; if children honour their parents in their dwellings, their families consist of persons worthy of support.

Brahmā (estimable) is a name used to parents, pub-bācariya, (ancient teachers) is a name used to parents, āhuneyya (persons worthy of support) is a name used to parents. What is the cause? B, Parents are of great help to children, they preserve their life, nourish them, and point out to them what is good and what is bad in this world.

Parents are called estimable, ancient teachers, and persons worthy of support, because they sympathise with their children. Therefore the wise revere them, help them with eatables and drinkables, clothing and bedding, shampoo them, bathe them, and wash their feet. The wise by thus helping their parents, obtain good report in this world, and

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<sup>1</sup> The hot-head, foolish, undiscerning man,  
 Tho' oft and oft, resorting to the monks,  
 He hears their talk, beginning, middle, end,  
 Can never grasp it. Wisdom is not his.  
 Better than he the man of mind discursive,  
 Who, oft and oft resorting to the monks,  
 Hears all their talk, beginning, middle, end,  
 And, seated there, can grasp the very words,  
 Yet, rising, nought retains. Blank is his mind.  
 Better than these the man of wisdom wide:  
 He, oft and oft resorting to the monks,  
 Hears all their talk, beginning, middle, end,  
 And, seated there, can grasp the very words,  
 Bears all in mind, steadfast, unwavering,  
 Skilled in the doctrine and its lesser rules.  
 This is the man to make an end of pain.

celestial happiness in the next.<sup>1</sup>

### 32.

Then the Venerable Ānanda proceeded to where the Bhagavā was, and worshipping him sat aside. The Venerable Ānanda sitting aside thus addressed Bhagavā:—

Lord, could a bhikkhu be possessed of the self-concentration which is free from the sinful views of selfishness, desire, and pride which may arise in his mind, as regards himself and others, and non-sentient objects, and could he attain to the self-concentration and wisdom of Arhatship which is free from the sinful views of selfishness, desire, and pride?

Yes, Ānanda,, a bhikkhu could: [same as in above paragraph down to 'pride'].

Lord, how could a bhikkhu [same as in 2 para: down to 'pride']

Ānanda, in this world a bhikkhu thus thinks:—

'This Nibbāna—(a state in which there is) the destruction of all matter, the abandoning of the basis of being, the destruction of desire, the absence of lust, cessation of desire, annihilation of passions, is calm and pleasant.'

Ānanda—Thus a bhikkhu possesses the self-concentration in this manner, and also attains to the self-concentration and wisdom of Arhatship.

Ānanda, I have mentioned this in the 'Questions of Puunaka' in the Parāyana Vagga<sup>2</sup>

I declare that if a person, knowing by wisdom and in

<sup>1</sup> Parents should be 'Brahmā'; teachers of old  
And worthy of support; compassionate  
Are they unto their children; let the wise  
Serve them with food and drink, clothing and beds,  
And tend their bodies, bathe and wash their feet.  
Wise men who thus their parents duly cherish  
Get praise in this world, happiness in heaven.

<sup>2</sup> In the Niddesa.

consequence having no compassion or thought as regards himself or in this world of beings [on account of its passions &c.] is sinless and passionless, has controlled [the enemy of] desire and has extinguished [the vapour of] wicked acts, he is one who has overcome birth and old age [sickness and death].<sup>1</sup>

2. Then the Venerable Sāriputta proceeded to where Bhagavā was, and worshipping Him sat aside. The Bhagavā thus addressed Sāriputta who was seated aside:—

‘Sāriputta, I have preached the word concisely, I have preached the word at length, I have preached the word concisely and at length; those who listen and act accordingly are scarce.

‘Lord, this is the time, this is a suitable time for you to preach the word concisely, at length, and summarily and at length; there are listeners.’

Sāriputta, in this world you should thus bear in mind:—

A person should so conduct himself in order to be possessed of the self-concentration which is free from the sinful views of selfishness, desire, and pride, which may arise in his mind, as regards himself and others and non-sentient objects, and attain to the self-concentration and wisdom of Arhatship, which is free from the sinful views of selfishness, desire, and pride.

Sāriputta, you should thus bear in mind. If a bhikkhu is possessed of the self-concentration &c. [as in above paragraph down to ‘and pride’].

Sāriputta, this bhikkhu has cut off desire, he has uprooted the fetters by virtuous living and by allaying arrogance, and is said to have put an end to sorrow.

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<sup>1</sup> Sickness and death are also included in this list Att. p. 392.

Whoe’er, by wisdom in this world controlled,  
Hath nowhere any clinging to the world,  
Holy, a quencher of passion’s smoke, released  
From sorrow and attachment:—such an one  
Hath conquered birth and eld. So I declare.

Sāriputta, I have referred to this in the 'Questions of Udaya in the Parāyana Vagga.'

Abandonment of the wish for sensual enjoyment, abandonment of hatred, sloth and remorse, destruction of ignorance, are the fruitions of Arhatship purified by equanimity and recollection, qualities which compose the four states of meditation preceded by right thoughts.<sup>1</sup>

### 33.

B, There are three original causes for the production of actions [kamma] (which lead to continued existence). What are the three? Desire, Malice, and Ignorance. An act performed through desire, sprung from desire, resulting from desire, caused from desire by a person, will be rewarded and enjoyed in a state of his existence either in this, or in the next birth, or in another birth.

An act [same as above substituting 'malice' for 'desire'].

An act [same as above substituting 'ignorance' for 'desire.']

As when seeds unbroken, undecayed, well seasoned, fertile, and well-kept, planted in a well-prepared ground, if there be seasonable rain, will take root, grow, and prosper, so likewise an act performed by &c. [as in 2nd para:... down to 'or in another birth'].

B, There are three original causes for the production of actions (which lead to Nibbāna). What are the three?

<sup>1</sup> The abandonment of lust and grief,  
Both these— and sloth's destruction,  
Restraint of mental restlessness,  
And pure tranquillity of mind—  
By lawful thoughts in equipoise,  
'Release by knowledge' this I deem  
And 'breaking up of ignorance.'

Here Kāma Saññānam is more appropriate than Kamacchandānam in the Text, as the former word is given in the Att. also page 393.

Absence of desire, absence of malice, absence of ignorance.

An act performed without desire, or caused to be performed without desire, or which did not originate from desire by a non-avaricious person, will cease (to be rewarded) as it is free from desire, or will be uprooted like a Talipot tree with the top lopped off, will not exist even slightly, and will not arise in future.

An act [same as above substituting 'malice' for 'desire'].

An act [same as above substituting 'ignorance' for 'desire'].

As when seeds unbroken, undecayed, well seasoned, fertile and well-kept, are burnt and reduced to ashes, and blown off in a strong wind, or floated in a rapidly flowing stream, they will be uprooted like Talipot trees with roots lopped off, will not exist even slightly, and will not arise in future, likewise an act performed without desire will be uprooted [as in 2nd para: of this section down to 'in future'].

Likewise an act performed without malice [as in 2 para: down to 'in future']. Likewise an act performed without ignorance [as in para: down to 'in future'].

These are the three main causes for the production of actions (which lead to Nibbāna).

An act, either great or small, performed by the ignorant man through desire, malice, and ignorance, will be rewarded in this world, in a subsequent or in another birth; this cannot be avoided, and there is no one else to suffer for it: therefore the wise man should, eschewing acts resulting from desire, malice, and ignorance know the four truths, and escape from all sinful births.<sup>1</sup>

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<sup>1</sup> Acts, great or small, in folly done

By avarice hate, delusion,

In this world bring their recompense;

There is no other way than this.

Therefore the Monk who knows the Truth

And avarice, hate, delusion,

Eschews all states of punishment.



## 34.

Thus I heard. Once on a time the Bhagavā was seated on a seat formed of leaves in the Simsapā<sup>1</sup> Grove by the path where cattle were driven.

Then Hattaka Ālavaka, who was passing<sup>2</sup> by, saw Bhagavā and proceeding to where He was, and worshipping Him, sat on one side. Sitting on one side Hattaka Ālavaka thus addressed Bhagavā.

‘Lord Bhagavā, Did you sleep in comfort?’

‘Yes, Prince, I slept comfortably: for I am one of those who sleep comfortably in the world.’

‘Lord, the wintry night is cold, dew falls in the intervening eight days,<sup>3</sup> the ground, trodden as it is by cattle, is rough, the seat of leaves is hard, the leaves are brittle, the yellow robes are thin, and the wind blowing from the four quarters is chilly.’

‘Nevertheless,’ replied the Bhagavā, ‘Prince, I slept comfortably. I am amongst those who sleep in this world comfortably. I question you Prince about this. State your views as you find them. What do you think? A householder or householder’s son possesses a storied house, well plastered within and without, well ventilated and locked, with doors and windows closed, and there is a couch covered with a woollen rug with very long fleece with a white woollen cloth, woollen rugs thickly woven with flowers, costly rugs made of antelope-hide, with awnings above and red cushions on either side, with a lamp burning and with four consorts to solace him as he chooses. Prince, what do you think, does he sleep comfortably or not? What do you think?’

<sup>1</sup> Simsapā—[Sinh. *Ettēriyā*—Murayya *exotica*.

<sup>2</sup> *Janghā vihāram anucankamāno*—lit:—taking a walk at random.

<sup>3</sup> The four last days of the month Māgha (Sinh. *Navam*) February and March, and the four first days of the month Phagguna (Sinh: *Medindina*) March and April.

‘Lord he sleeps comfortably and he is one of those who sleep comfortably in this world.

‘What do you think, Prince? Is the householder or householder’s son with the fire of lust rising from the body or mind an uncomfortable sleeper?’

‘Yes, Lord.’

• ‘Prince, the fire of lust, with which a householder or a householder’s son sleeps uncomfortably, the Tathāgata has got rid of; like a Talipot palm with the top lopped off, it does not exist in Him in the least degree, and it will not arise in the future. Therefore, I have slept comfortably. What think you, Prince? Does the householder or the householder’s son with the fire of malice [same as in above paragraph]. Is the household or the householder’s son with the fire of desire [same as in above paragraph] an uncomfortable sleeper?’

‘Yes, Lord.’

‘Prince, the fire of malice and the fire of desire with which, [same as in above paragraph down to ‘in future’]. Therefore I have slept comfortably.

If one is free from sensual desire, is unmoved thereby, and is void of lust, that man in whom human passion is extinct, sleeps always comfortably. For having cut off desires, extinguished and soothed the pain of attachment, that Arhat sleeps always comfortably.<sup>1</sup>

### 35.

There are three messengers of death. Who are the three?

In this world one commits sin by deed, word, and thought.

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<sup>1</sup> Happy he ever sleeps, that perfect Saint,  
Who does not cling to pleasures, passionless:  
All lust he roots out, stops the heart’s distress,  
In whom the basis of this life’s destroyed,  
Sleeps calm and reaches perfect peace of mind.

B, Having committed sin by deed, word and thought, upon destruction of the body he is born, in a state of suffering, in a state of punishment, in hell, after death. The guardians of the hells, hold him by his hands in divers quarters and show him to Yama the King of Hell:—<sup>1</sup> 'Your Majesty, this man has not looked after his mother, father, the Bhikkhus, and Arhats, has not done honour to the elders of the family. Let Your Majesty be pleased to award a penalty to him.'

The King Yama questions him after pointing out facts, and questions him after giving particulars to him:—'Man, did you not see the first messenger in the world of men?'

He replies, 'Your Majesty, I did not see him.'

B, King Yama thus replies to him:—'Man, did you not see in the world of men, either a man or woman of the age of eighty years or ninety years, or a hundred years, worn out by age, absolutely crooked, broken, helped by a stick, moving tremblingly, afflicted sore, devoid of youth, with fallen teeth, grey hairs, or bald-headed and stumbling along with a wrinkled body and with a freckled body.'

He says, 'Lord, I have seen.'

B, King Yama thus replies to him:—'I repeat, did you, who are old and sensible, not think thus—'I shall get old, and I shall not escape from getting old; therefore I ought to do good by act, word and thought?'

He replies, 'Lord, I could not; Lord, I have been dilatory.'

Then King Yama thus says:—'Man, because you have been dilatory, you have done no merit by act, word, or thought. Man, verily I shall punish you in accordance with your dilatoriness. You have committed this sin, not your mother, nor father, nor brother, nor sister, nor friends, nor companions, nor blood-relations, nor devas, nor samanas, nor brahmans; so you alone have committed this sin, and you alone shall suffer its due reward.'

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<sup>1</sup> Amatteyyo not ametteyyo:—an undutiful conduct (of a son to his mother).

2. B, The King Yama having thus questioned, and closely questioned him in detail as regards the first messenger, questions and closely questions him in detail as regards the second messenger:—‘Man, did you not see the second messenger in the world of men?’

He replies:—‘Your Majesty, I did not see him.’

\* King Yama thus replies to him:—‘Man, did you not see in the world of men a man or woman overcome with disease, grievously ill, sunk down and lying in his excretions<sup>1</sup> and when lying helped by others to rise, or by others helped to lie down.’

He replies:—‘Lord, I have seen.’

King Yama thus replies to him:—‘Man, did you, who are old and sensible, not think thus—‘I shall also get sick, and I shall not escape from disease, therefore I ought to do good by act, word, and thought?’

He replies:—‘Lord, I did not; Lord I have been dilatory.’

B, King Yama thus replies to him:—‘Man, because you [same as in last para: of section 1 down to ‘and you alone shall suffer its due reward.]

3. Then the King Yama, having thus questioned and closely questioned him in detail as regards the second messenger,<sup>2</sup> questions and closely questions him in detail as regards the third messenger:—‘Man, did you not see the third messenger in the world of men?’

He replies:—‘Your Majesty, I did not see him.’

King Yama thus replies to him:—‘Man, did you not see in the world of men the corpse of a man or woman, dead a day or two days, or three days dead, swollen, discoloured, and festering?’

<sup>1</sup> Lit. sunk in urine and ordure.

<sup>2</sup> After devadūtam in first line in text read—S. Yungitva, S. gāhitva, S. bhāsitva; which are omitted.

He replies, 'Yes, Lord, I have seen.' King Yama thus says to him:—'Man, did you, who are old and sensible, not think thus: 'I am also subject to death, and I shall not escape from death, therefore I ought to do good by act, word, and thought'

He replied, 'Lord, I could not; I have been dilatory.

King Yama thus replies to him:—'Because you [same as in last para: of section 1 down to 'and you alone shall suffer its due reward'].

4. Then the King Yama having thus questioned and closely questioned him as regards the third messenger becomes silent.

B, Then the guardians of the hell torment him in the five ways, they pierce the two hands, the two feet, and breast, with a red hot iron spike. Thus he suffers keen, harsh, and severe torment there, and does not die till his sins are expiated.

Then the guardians of the hell throw him down, and pare his body with hatchets. He suffers keen, harsh, and severe torment there, and does not die till his sins are expiated.

Then the guardians of the hells place him upside down and pare his body with adzes. He suffers &c., (as in above paragraph).

Then the guardians of the hells placing him in a car move it backwards and forwards overburning ground, blazing and bright with flames. He suffers &c. (as in above paragraph).

Then the guardians of the hells make him ascend and descend a mound of burning coal, blazing and bright with flames. He suffers &c. (as in above paragraph).

Then the guardians of the hells put him into an iron caldron with the feet upwards and head downwards, burning blazing and bright with flames. There he is tormented by boiling and in this state goes down once, comes up once, and

goes across once. There he suffers keen, harsh and severe torment, and does not die till his sins are expiated.

Then the guardians of the hells cast him into the great hell.

The great hell has four corners and four gates, is divided and partitioned. Is surrounded by an iron wall, is covered with an iron roof. The ground is of iron, and is dazzling and hot. It cannot be looked at from a distance of 100 yojanas on account of its heat, and it exists for ever.<sup>1</sup>

5. I will state what happened before:—King Yamā thus thought:—‘Sirs, If any one commit sin in the world, he suffers this manifold torture; it will be excellent if I am born a human being, at a time when a Holy and Perfectly Enlightened Tathāgata is born in the world of men, and if I were to serve the Bhagavā, and He were preach to me, and I were to learn His doctrine.

I do not state this (said Bhagavā) after hearing it from a Samana or Brahmana: what I know myself, what I see myself, what I discern myself, that I express.

6. If men who have been warned by heavenly messengers, have been indifferent as regards religion, they suffer long, being born in a low condition.

If virtuous men have been warned by heavenly messengers in this world, they do not neglect to profess the holy doctrines.

Seeing the danger of attachment which is the cause of birth and death they have in this life extinguished the miseries of existence, by arriving at a condition free from fear,

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<sup>1</sup> Four square the Great Hell standeth, with four gates  
Divided and partitioned, with a wall  
Of iron girt; of iron is the roof,  
Its ground of iron too, dazzling and hot,  
And flashing all around a hundred leagues  
Stands fast for evermore immoveable.

happy and free from passions and sins.<sup>1</sup>

36.

B, On the eighth day of the lunar half month, the ministers belonging to the staff of the four guardian deities move about in this world (observing) whether many men among men help their fathers and mothers, the Samanās and Brahmans and the elders of their families, whether they observe the uposatha, whether they observe the vows prior and subsequent to the uposatha day, and whether they do meritorious acts.

B, On the fourteenth day of the lunar half month, the sons of the four guardian deities [Same as in above paragraph.]

On the fifteenth full moon day of the lunar month, the four guardian deities themselves move about [same as in above paragraph.]

If the men who help [Same as in first para: down to do 'meritorious acts'], are few, the four guardian deities tell this matter in this wise to the deities gathered together in the Sudhammā assembly of the Tāvatisma heavens.

'Happy ones, the men who help [same as in first

- 1 They who tho' warned by heavenly messengers,  
Are proudly careless and indifferent,  
Born in a mean estate will suffer long.  
The virtuous, warned by heavenly messengers,  
Are ever earnest in the Noble Law;  
Seeing the risk of clinging to this world,  
Knowing it for the cause of birth and death,  
Of death and birth the cause they quench for aye.  
In this life have they quenched the misery  
Of living, and have reached the fearless state,  
Happy, and free from passions, free from sins.

This Chapter is almost identical with the Mahā Devadūta Sutta of the Uparipannasa of the Majjhima Nikāya. Printed in Sinh: at the Sastraloka Press in Colombo in 1891 and translated into English by Mr. A. E. Bultjens.—see Buddhist, Vol. VII. 1895.

para: down to 'do meritorious acts'] are few. This information displeases the gods:—the inhabitants of the heavens, will increase and the inhabitants of the asura abodes will decrease.

If the men who help [same as in first para: down to 'do meritorious acts'] are many, then the four guardian deities report the matter in this wise to the deities gathered together in the Sudhammā assembly of the Tāvātimsa heavens:—'Venerable persons, the men who help [same as in first para: down to 'do meritorious acts'] are many.' This information pleases the gods:—the number of inhabitants of the heavens will increase and the number of inhabitants of the asura world will decrease.

## 37.

B, In former times, Sakka,<sup>1</sup> King of the gods, summoning the gods of the Tāvātimsa heavens, at that time recited this verse:—

'If any man wishes to become like myself, he should observe the eight vows on the eighth day, the fourteenth day, and the fifteenth day of the lunar half month, as well as during the retreat of the bhikkhus.'<sup>2</sup>

This was ill-chanted, not well chanted, ill said, not well said. Why? Sakka the chief of the gods has not freed

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<sup>1</sup> Sakka (Sekra Sans:) is a very harmless and gentle kind of god, not a jealous god, nor given to lasciviousness or spite. Neither is he immortal; he dies from time to time; and if he has behaved well, is reborn under happy conditions. Meanwhile somebody else, usually one of the sons of men who has deserved the position, succeeds for a hundred thousand years or so, to his name and place and glory. Sakka can call to mind his experiences in his former births, a gift in which he surpasses most other beings. He was also given to a kind of practical joking, by which he tempted people, and has become a mere beneficent fairy.

—R. Davids' Bud. B. Stories Intr. xvii.

<sup>2</sup> He who would be like me should truly keep  
The eight vows on the eighth and fourteenth day  
And fifteenth of the half month of the moon,  
As well as in the Monk's retreat.



himself from lust, anger and illusion. If a Bhikkhu be an Arhat, has extinguished the passions, has terminated his dwelling in the priesthood, has terminated his duties in the paths, having freed himself from the burden of passion has attained the fruits of Arhatship, has destroyed the fetters of Samsāra, having thoroughly known and extinguished the passions, then he is fit to utter this recital.

"If a man wishes to become like myself, he should observe the eight vows on the eighteenth day, the fourteenth day, and the fifteenth day of the lunar month, as well as during the retreat (of the bhikkhus)."

What is the cause? Because that Bhikkhu is free from lust, anger, and illusion.

B, In former times, Sakka, King of the gods, summoning the gods of the Tāvatisa heavens, at that time recited this verse:—

"If any man wishes to become like myself he should observe the eight vows, on the eighteenth day, the fourteenth day and the fifteenth day of the lunar month, as well as during the retreat (of the bhikkhus)."

This was ill-chanted not well chanted, ill said not well said. Why? Sakka has not freed himself from birth, old age, death, grief, lamentation, sorrow, dejection, despair, and has not freed himself from all sorrow. An Arhat who has extinguished the passions, has terminated his duties in the paths, having freed himself from the burden of passion, has attained the fruits of Arhatship, has destroyed the fetters of Samsāra, having thoroughly known and extinguished the passions, he is indeed fit to utter this recital.

"If any man wishes to become &c." Why? He who has freed himself from birth, old age, death, grief, lamentation, dejection, despair, he has indeed freed himself from all sorrow.

1. B, I was delicate, very delicate, exceedingly delicate. I at that time had for my benefit tanks built in my father's

home; in one, blue lotuses blossomed, in one red lotuses, in one white lotuses blossomed for my sake. I did not use sandal that was not produced in the Kasi<sup>1</sup> country, my head covering was of Kasi cloth, my upper garment, under-dress, and outer-covering were also of Kasi cloth. Night and day I had a white canopy held over me, to keep off cold, heat, dust and weeds (wafted by the wind,) and dew.

I had three palaces built for me, one for the winter, one for the summer and one for the rainy season.

During the rains for four months I stayed in the (upper story of the) palace, built for the rainy season, in the company of female musicians, not coming down. In other houses the servants and seeing folk were fed with uncleansed rice, with sour gruel, whilst in my father's house El rice with meat were given to the servants.

2. To me, exceedingly delicate and possessed of these comforts, the following thought occurred:—the ignorant man subject to old age and incapable of overcoming it, seeing another old man, derides him, reproaches him, despises him, as if he himself would not be subject to it. I, who am subject to old age, and incapable of overcoming it, seeing an old man, considered I should not be justified if I were to deride him, to reproach him, or to despise him. Thus from me, who took a sensible view of this, all the pride of youth totally vanished.

The ignorant man subject to disease &c., [same as in above paragraph substituting 'disease' for 'old age']. The ignorant man subject to death &c., [same as in above paragraph substituting 'death' for 'disease, and conceit of health and conceit of living for youth.']

39.

There are three kinds of conceits. What are the three?

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<sup>1</sup> Kasi—a country of which Benares was the capital.—See Rhys Davids' *Buddhist India* p. 3 & 24.

The ignorant person with the conceit of youth, commits sin by deed, word, and thought. Having committed sin by deed, word, and thought, he is born in hell after death.

The ignorant person with the conceit of health commits sin by deed, word, and thought. Having committed sin by deed, word and thought, he is born in hell after death.

The ignorant person with the conceit of living commits sin by deed, word, and thought. Having committed sin by deed, word and thought, he is born in hell after death.

The Bhikkhu with the conceit of youth, or health, or living relinquishes the priesthood and becomes a layman.

2. Unconverted men<sup>1</sup> subject to sickness, decay and death, deride beings with sickness, decay and death. It would not be suitable for me to deride such persons. Without deriding them and knowing the nature (of the state of Nibbāna) I have subdued the conceit of youth, health, and living. Thus living I subdued all these conceits, after seeing and knowing that Nibbāna was the state free from them. To me who saw Nibbāna, to subjugate these I possessed energy. I am now unfit to enjoy sensual pleasures; with the aid of a life of holiness, by initiation into the Order and attainment of the Sambodhi, I have ceased from rebirth.<sup>2</sup>

<sup>1</sup> Santa in the Text should be Sattā.

<sup>2</sup> Men unconverted, subject to decay  
Sickness and death, mock beings who decay  
Fall sick and die—Were I to mock,  
Thus living, beings living in such states  
'T would be unseemly. Therefore, living thus,  
And knowing of Nibbāna all the state,  
I killed conceit of health, and growth and life.  
Thus living, I subdued all the conceits:  
Seeing the bliss of Freedom, I Nibbāna seeing,  
Possessed the energy to crush them all;  
Unfitted now to taste the joys of sense,  
I shall return no more, be born no more,  
Firm established in the life of holiness.

## 40.

1. There are three characteristics worthy of regard. What are the three?

The regard for self (self respect) the regard for the world (dread of censure) the regard for doctrine (the love of virtue).

What is the regard for self?

In this world a Bhikkhu, who has proceeded to the forest, or near the root of a tree, or to a locality without houses, thus considers:—‘Not with the view of obtaining robes, alms, or beds and seats, or the felicities of future births, did I leave my home and enter on the homeless life as a monk. Nevertheless I have fallen into birth, decay, death, grief, lamentation, sorrow, dejection and despair; I have fallen into sorrow, I am distressed with sorrow: surely it would be good if I could see a termination of this load of sorrow. If, after forsaking sensual pleasures and entering the priesthood, I were to seek for the meaner sensual pleasures again, I should be worse than before, such a course is not seemly for me.

He thus considers:—‘My efforts shall be strenuous, resolute; my senses shall be fixed, retained, my mental and bodily faculties quiet and unoppressed. My mind shall be steadfast and tranquil.’ He, placing himself in (a position of) power forsakes bad actions, and develops good actions, forsakes what is bad, and performs what is good, and purifies his mind.

This is called the regard for self.

2. What is the regard for the world (or dread of censure)?

A Bhikkhu who has proceeded to the forest [same as in the proceeding para: down to ‘of this load of-sorrow’]. If I who am ordained shall harbour lustful thought, malevolent

thought and cruel thought, as this world is large, and as there are in it Samanas and Brahmanas, who are possessed of supernatural powers, supernatural vision, and knowledge of the thoughts of others, and who from a distance see me, although I do not see them though they are near to me<sup>1</sup> and who discern my thoughts by theirs, they will take note of me in this wise:—‘Sirs, look here, this man of good family having with faith left his house, and having been ordained, lives alone indulging in the performance of bad actions.

There are Devas also who are possessed of supernatural powers, supernatural vision [same as in above paragraph down to ‘bad actions’].’

He thus considers [same as in last paragraph of section 1 down to ‘mind substituting the word ‘world’ for ‘self’]. This is called the regard for the world.

### 3. What is the regard for doctrines (or love of virtue)?

A Bhikkhu who has proceeded to the forest [same as in the preceding paragraph down to ‘of this load of sorrow’]. The Bhagavā has well preached the Dhamma, productive of immediate results in this life, of immediate results (that can be pointed out to any one by asking him to come and see), worthy to be retained in mind, and by their own power known to the wise. There are holy men who see and know the disposition of beings. It would not be seemly if I, who am ordained, were to be indolent or indifferent in this well-preached doctrine and discipline, it would not do.

He thus considers:—[same as in last paragraph of section 1 down to ‘mind’ substituting the word ‘doctrine’ for ‘self’]. This is called the regard for doctrine.

These are the three characteristics worthy of regard.

4. To him who commits sin there is no secret of his committing sin in this world. Oh man, it is known to your mind whether it is righteous or unrighteous.

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<sup>1</sup> Unless I look at them with the divine eye.

If you attempt to hide your faults from yourself, you do not know yourself. The gods and Tathāgatās behold the stupid one who walks an uneven way in the world. Therefore the ascetic who has regard for his ownself, who has regard for the world, who has regard for the doctrine, who is thoughtful, wise, and meditative, and whose power is the truth, does not ruin himself.

Conquering evil, and subjugating death he attains strikingly the extinction of birth. He is the ascetic who knows the world, who is endowed with insight, and who is free from all the dhammas (tendencies).<sup>1</sup>

[Chapter on the 'Messengers of the Devas'.—THE FOURTH].

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41.

By the possession of three qualities a faithful son of good family earns much merit. What are the three?

By the possession of faith, by the presentation of gifts, and by the presence of a person worthy to receive gifts, a faithful son of good family earns much merit.

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<sup>1</sup> In all this world of being is no place  
 No secret place wherein a man may sin.  
 O man! Thou knowest in thy heart of hearts  
 Whether 'tis truth thou speakest or untruth;  
 Sure, friend, thou payest but a poor regard  
 To thine own noble self, who, having sinned  
 Within thyself, deceivest thine own self.  
 The gods and the Tathāgatā behold  
 That fool that in the world walks crookedly.  
 Therefore the Sage who has regard for self,  
 Regard for this world, prudent, meditative,  
 Regarding Dhamma and whose power is Truth,  
 Is never vanquished; energetic, true,  
 He conquers Māra, death he vanquishes,  
 And reaches the destruction of re-birth  
 By striving. He's a sage who knows the world,  
 Who is endowed with insight, who is free  
 From all the tendencies,—a sage is He.

By the the possession of these three qualities, a faithful son of good family earns much merit. What are the three?

By the possession of faith, by the possession of gifts, and by the presence of a person worthy to receive gifts—a faithful son of a good family &c.. By the possession of these qualities, a faithful son of a good family earns much merit.

42.

B, By three qualities the faithful is to be discerned. What are the three? Wishing to see the religious, wishing to hear the doctrine, and living the life of a layman, forsaking avarice (by) giving liberally with a pure mind, intent on giving, knowing the mind of the supplicants as well as of those who are bent on giving and distributing gifts. By these three qualities the faithful is to be discerned.

To wish to see the religious, to wish to hear the doctrines, and to eschew avarice, are said to be the qualities of the faithful.<sup>1</sup>

43.

B, He only who sees three qualities is fit to preach the doctrines to others. What are the three?

He who preaches must know the meaning and the text [and it should be preached] that he who listens must understand the meaning and the text, and both he who preaches and he who listens, must know the meaning and the text.

These three qualities are requisite to preach the doctrines to others.

44.

B, On account of three qualities the preaching of the

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<sup>1</sup> Desire to see religious men,  
Longing to hear the Doctrine pure,  
Cleansing from every taint of greed,  
Are marks of a believing one.

doctrines will be unimpeded and profitable. What are the three? He who preaches &c. [Same as in chapter 43].

## 45.

These three things are enjoined by the wise and by the good. What are the three?

Giving, initiation into the priesthood, and supporting one's father and mother.

These three things are enjoined by the wise and by the good.

The good have enacted giving, kindness, self-control, subjugation of the senses, support of father and mother, enjoined by the celibates and righteous; if any wise man were to abide by these enactments of the good, that estimable person will attain celestial felicity.<sup>1</sup>

## 46.

B, If the pious bhikkhus were to abide in any hamlet or village, the people resident there will obtain much merit by three ways. What are they?

In deed, word and thought.

If any pious bhikkhus were to abide in any hamlet or village, the people resident there will obtain much merit by these three ways.

## 47.

B, There are these characteristics of that which has

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<sup>1</sup> Good men have ordered acts of charity,  
Kindness and self-control, control of sense,  
Support of parents, help to celibates  
And righteous men. If any wisely keep  
These orders of good men, worthy esteem  
They will attain celestial happiness.



resulted from a cause.<sup>1</sup>

What are the three?

There is seen production (birth), there is seen destruction (death), and there is seen change (decay).

These are the three characteristics of that which has resulted from a cause.

There are these three properties of immaterial elements which have not resulted from a cause. What are the three?

There is no production (birth), there is no destruction (death), there is no change<sup>2</sup> (decay). These are the three characteristics of that which has not resulted from a cause.

#### 48.

B, On account of the king of the mountains, Himālaya, big trees grow in three ways. What are the three?

Branches, leaves, and buds grow, the outer skin and bark grow, the tender and hard parts grow. On account of the king of the mountains, Himālaya, big trees grow in these three ways.

Likewise, on account of a faithful man of good family, his retinue increases in three ways. What are the three?

They increase in faith, they increase in piety, they increase in wisdom. On account of a faithful man of a good family his retinue increases in these three virtuous qualities.

As stately trees in a vast forest grow under cover of a huge rock, likewise in this world on account of a religious man of a good family, his wife and children, near relatives, his companions and kinsmen, and his dependents grow. If there are wise dependents, they, seeing the piety, the charity, and the good works of the religious man, follow his example, and by doing works in this life leading to good results,

<sup>1</sup> For full particulars of this see Tika letter ju.

<sup>2</sup> Nibbāna.

they enjoy bliss such as they desire in the heavens.<sup>1</sup>

49.

B, In three instances there should be exertion. What are the three?

There should be exertion to destroy evil actions that may arise, there should be exertion to produce good actions that have not arisen, there should be exertion to bear bodily pains, acute, severe, sharp, bitter, unpleasant and fatal. [In these places there should be exertion].

If from any time a bhikkhu should exert himself to destroy &c. [down to 'fatal'], this bhikkhu is called strenuous, wise, and mindful of terminating sorrow.

50.

B, A robber chief by three means breaks into houses, plunders wholesale, robs a house and surrounding it commits highway robbery. What are the three?

In this world a robber chief resorts to inaccessible places, impervious jungle, and powerful allies.

How does the robber resort to inaccessible places?

(He gets into) an islet in the river or places inaccessible on account of rocks.

Thus the robber chief resorts to inaccessible places.

How does a robber chief resort to impervious jungle?

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<sup>1</sup> As in a forest vast the stately trees  
 Grow 'neath the shadow of a mighty rock,  
 So in this world, if any be devout  
 And well-born, 'neath the shadow of that man  
 His wife and children, relatives and friends,  
 And all depending on him, grow apace.  
 And they, when they behold the piety,  
 The charity and goodness of that man,  
 If they be wise, soon follow his example,  
 And in this life do works that lead to good,  
 And gain the bliss they long for in the heavens.

(He gets into) a jungle impenetrable on account of thick grass, trees clustered together, or heavy dense vegetation.

Thus the leading robber chief resorts to impervious places.

How does a robber chief live in association with powerful allies?

A robber chief is friendly with kings, or royal ministers, and he thus thinks:—‘If any one were to accuse me, these kings or royal ministers, hiding my fault, will plead in in my favour.’

If any one were to accuse him, the kings or their royal ministers, hiding his fault, will plead in his favour.

Thus a robber chief resorts to powerful allies. A robber chief with these three dispositions [same as in first para: of this chapter].

2. Likewise a sinful Bhikkhu with three dispositions lives devoid of virtues, absolutely lacking virtues, is an aggressor, and is admitted to be such by the sensible, and he stores up much demerit.

What are the three?

In this world a sinful Bhikkhu resorts to inaccessible places, impervious jungle, and powerful allies.

How does a sinful Bhikkhu resort to inaccessible places?

In this world, a sinful Bhikkhu resorts to sinful acts by deed, word, and thought. Thus a sinful Bhikkhu resorts to inaccessible places.

How does a sinful Bhikkhu resort to impervious jungle?

In this world a sinful Bhikkhu resorts to false views, strong heretical views.<sup>1</sup> Thus a sinful Bhikkhu resorts to impervious jungle.

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<sup>1</sup> Antaggāhika—The ten heretical doctrines such as “life ends in the world” &c.—Att. p. 421.

How does a sinful Bhikkhu live in association with powerful allies?

In this world, a sinful Bhikkhu [same as the last paragraph in section 1, substituting 'Bhikkhu' for robber chief down to 'allies'.] A sinful Bhikkhu with these three dispositions lives devoid of merit [down to 'much demerit' 1 Sec: in para: 2].

[Short class (of sayings)—THE FIFTH].

End of the 1st fifty Suttas.

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51.

Then two Brahmins aged<sup>1</sup> and ripe in years, who had arrived at the third stage of their life, having been born 120 years ago approached Bhagavā and being pleased with Him, with a friendly greeting stood on one side, and thus spoke to Bhagavā.

'Blessed Gotama, we are Brahmins aged and ripe in years, we were born 120 years ago, and we have arrived at the third stage of our life; there are good works that we have not done, merits that we have not stored, and precautions that we have omitted to use, to ward off fear; if there be any admonition that will long be to us for a profit and blessing, Blessed Gotama, give us that admonition.'

Yes, 'Brahmins, you are aged and ripe in years [&c.] there are good works that you have not done, merits that you have not stored, precautions that you have omitted to use to ward off fear; Brahmins, a being is overcome by decay, sickness and death. When the world is thus being overwhelmed by decay, sickness, and death, restraint in one's acts, words, and thoughts in this world, will alone be his refuge, shelter, resting place, help, and for him who has

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<sup>1</sup> Vuddhā, mahallakā, addhagatā are synonymous meaning 'aged.'

departed (from this state of existence) or for re-birth.

Life shrinks itself (by decay sickness and death), life is exceedingly short, there is no refuge for the infirm; he who is overwhelmed by decay and who has this fear of death should perform merits that bring happiness.<sup>1</sup>

Restraint in one's deeds, words or thoughts is conducive to the happiness of one who does any meritorious act whilst living.

## 52.

Then two Brahmanas [same as in previous chapter down to 'ward off fear'].

'Brahmanas, this world is indeed ablaze with decay, disease, and death; when O Brahmanas this world is burnt by decay, disease, and death, restraint in one's acts, words and thoughts, will be his refuge, shelter, resting place, help, and final destiny after death.

When a house is on fire, goods that were removed will be of use to him who removed them, not those that have already been burnt; likewise when the world is ablaze with decay, disease, and death, he should remove his goods by charity; what was given will be (similar to) the goods that were removed.<sup>2</sup>

If any one control his acts, words, and thoughts in this world, it will be conducive to his happiness in after life.

<sup>1</sup> Man's life is fleeting: brief our span of days;  
Those who have reached old age have no defence;  
So keep the fear of death before thine eyes,  
And do good works that lead to happiness.

<sup>2</sup> As, when a house is burning, goods removed,  
Not goods consumed, will be of use to him  
Who hath removed them from the house; so he  
Who with decay, disease and death is burned  
Should save his goods by giving: what was given  
Is like unto the goods that were removed.

Meritorious acts performed by any one will be rewarded with happiness.'

## 53.

Then a certain Brahman approached Bhagavā. Having approached Bhagavā and being pleased with Him, with friendly greetings, stood on one side.

The Brahman who stood on one side thus spoke to Bhagavā:—'Blessed Gotama, the Truth of Buddha,<sup>1</sup> the Truth said to be productive of immediate results even in this life. Blessed Gotama, how will the Truth of Buddha be productive of immediate results, even in this life? How will it be rewarded with immediate results, and results that can be pointed out to any one by asking him to come and see, worthy to be retained in mind, and individually known to the wise?'

'Brahman, a being that is burning with lust, that is overcome by lust, that is seized by lust, thinks of things unfavourable to himself, thinks of things unfavourable to others and to himself, feels grief and sorrow from his thoughts.

When lust is relinquished, he does not think of things unfavourable to himself &c., he does not feel grief and sorrow from his thoughts. Brahman, this is the Truth of Buddha, that is said to be productive of immediate results, even in this life. [same as latter part of para: 2 down to 'the wise'].

Brahman, a being that is burning with anger [same as in para: 2 of this section down to 'even in this life']. Brahman, this is the Truth of Buddha, that is said to be productive of immediate results even in this life [same as the latter part of para: 2 down to 'the wise'].

Brahman, a being that is labouring with ignorance [same as in para: 3 of this section down to 'even in this life']. Brahman, thus the Truth of Buddha is said to be productive

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<sup>1</sup> In the Text *Saudittthiko dhammo* should be repeated.

of immediate results even in this life [same as in latter part of para: down to the wise'].

Blessed Gotama, it is well said. 'Tis as if one should set up that which is overthrown or reveal that which is hidden, should point out the right road to one benighted, or should light a lamp in the dark that those who have eyes may see forms. May the Blessed Gotama receive me from this day to the end of my life as a disciple who has taken the refuges.

54.

Then a certain Brahman religious mendicant approached Bhagavā. [similar to the previous chapter].

'The being who is burning with lust commits sin by deed, word, and thought; when lust is relinquished, he does not commit sin by deed, word, and thought. The being who is labouring under lust, does not properly understand what is to his own advantage, does not know correctly what is to the advantage of others, does not know correctly what is to his own advantage or to that of others; the being who is not labouring under lust knows what is to his own advantage &c.

[The same as regards anger and ignorance].

Blessed Gotama, it is well said. 'Tis as if one should set up that which is overthrown or reveal that which is hidden, should point out the right road to one benighted, or should light a lamp in the dark so that those who have eyes may see forms. May the blessed Gotama receive me from this day to the end of my life as a disciple who has taken the refuges.

55.

Then the Brahman Jānussoni approached Bhagavā. Having approached Bhagavā and being pleased with Him with a friendly greeting stood on one side.

The Brahman Janussoni who stood on one side, thus

spoke to Bhagavā. 'It is said Blessed Gotama, That the fruits of Nibbāna are visible in this life itself,<sup>1</sup> (this is similar to chapter 53 except that in the last paragraph but one there is the following) O Brahman, Since the time one realizes that he has relinquished lust, anger, and ignorance, Brahman, it is then 'that the fruits of Nibbāna are visible even in this life.'

Blessed Gotama, it is well said &c.

56.

Then a Brahman of great wealth approached the Bhagavā. Having approached Bhagavā &c., he stood on one side.

The Brahman of great wealth who stood on one side thus spoke to Bhagavā. 'Blessed Gotama, I have heard from the aged and old, and Brahmins who were tutors of teachers, this fact, that in former times this world was filled with people, (as the hell is with beings) and that a cock could walk from town to town on the house tops,<sup>2</sup>

Blessed Gotama, what is the cause and what is the reason, owing to what circumstances is there apparent, decrease in the number of beings, is there depopulation, villages that are no villages, towns that are no towns, cities that are no cities, countries that are no countries?'

'Now O Brahman, men influenced by unlawful longing, affected by uneven covetousness, and addicted to erroneous practises are inclined to be unjust. They who are attached to impiety, and avarice, and are inclined to be unjust, destroy each other's lives by sharp weapons in their hands.

Thereby many a human being succumbs to death

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<sup>1</sup> Sanditthikam—the results are visible.

Akālīkam—attainable in this very state of existence.

Opanayikam—attainable by practise.

<sup>2</sup> Ekagāmassa—Att. p. 422 line 28 leaping from roof of the house of one village to the roof of a house in the next village, shewing thereby the proximity of the buildings to one another and the fact that the world was thickly populated in former times.



Brahman, this is the cause and this is the reason owing to what circumstances [same as in section 3 of this chapter down to 'are no countries'].

Again, Brahman, human beings are influenced &c. [same as in section 4 of this chapter down to 'inclined to be unjust'].

To them who are attached to impiety, and are subject to avarice and are inclined to be unjust, it does not rain at the proper time. Thereby famine breaks out, and want of corn, there is blight and barren blades.<sup>1</sup> Thereby many human beings die. Brahman, this is the cause and this is the reason [same as in section 3 of this chapter down to 'are no countries'].

Again, Brahman, human beings are influenced &c. [same as in section 4 of this chapter down to 'inclined to be unjust'].

To them who are attached to impiety, and are subject to avarice, and are inclined to be unjust, superhuman beings send evil spirits to this world. Thereby many human beings die. Brahman, this is the cause and this is the reason [same as in section 3 of this chapter down to 'are no countries'].

'Blessed Gotama, it is well said' &c. May the blessed Gotama receive me from this day to the end of my life as a disciple who has taken the refuges in this life.

## 57.

Then the mendicant Vacchagotta approached Bhagavā. Having approached Bhagavā &c., he stood on one side. Vacchagotta the mendicant who stood on one side thus spoke to Bhagavā:—'Blessed Gotama, I have heard that You say, offerings should be made to Me only, and not to others; offerings should be made to My disciples only, not to the disciples of others: what is given only to Me is productive of much benefit, not what is given to others: what is given to

<sup>1</sup> Vāpitam,—Att. p. 423 line 7, the seeds that are sown throw forth upright blades without any ears.

My disciples only is productive of much benefit not what is given to the disciples of others? Blessed Gotama, have You said that offerings [same as in above section down to 'not what is given to the disciples of others?']. Blessed Gotama, what! Do they say what You have spoken, or do they revile You by saying what You have not expressed? or is it in accord with what You have spoken? Whether any assertion of Yours spoken of outside by others is worthy of censure or not; we are not in any way inclined to blame You, Blessed Gotama?"

'Vaccha, those who say that I said that offerings should be made to Me only [same as in section 1 down to 'not what is given to the disciples of others,'] do not say what I have spoken. They revile Me by saying what I have not expressed, and it is not in accord with what I have spoken. Vaccha, if any one obstruct a giver, he will be injuring three persons, and will be depriving three persons of their gain, like a plundering thief. What are the three?

He will be an obstacle to the giver's gaining merit, he will be an obstacle to the receiver's obtaining a gift, he will be (to himself) an uprooter of his virtue, and a destroyer thereof. Vaccha, if any one obstruct a giver, he will be an injurer to the three persons above-named, and will be depriving three persons of their gain, like a plundering thief. Vaccha I say this:—if there be worms in a cesspit or dirty pool, and if the slop waters of the cooking and the distributing vessels be thrown to them with the intent of sustaining them, Vaccha, I declare that that will be conducive to (the feeder) obtaining merit, how much more (beneficial will be) the gifts made to a man?

Nevertheless, Vaccha, I declare that what is given to a virtuous person is productive of much merit, not so what is given to a non-virtuous person.

That virtuous (man) must be one who has abandoned five qualities, and is endowed with five qualities.

What are the five qualities (hindrances) that he should have abandoned?

Lust, malice, sloth, pride, and doubt. He has abandoned these five qualities.

What are the five qualities that he is possessed of?

He is possessed of perfect piety, perfect tranquillity, deep intelligence, and thorough emancipation, insight given by knowledge obtained through emancipation [of the mind]. He is possessed of these five qualities.

Thus, what is given to a man who has abandoned five qualities, and is possessed of five qualities, is productive of much merit.

2. As a trained, hardy, powerful, well made, fast-going, and excellent beast, born amongst cattle is selected for burden, regardless of its black, white, red, yellow, spotted, uniform or red<sup>1</sup> colour; likewise amongst men, one who is pious, obedient, religious, truthful, possessing shame to commit sin, relinquishing birth and death, and practising celibacy, having laid aside the burden of passion, detached from the fetters of the world, having completed his duties, freeing himself from passion, having obtained perfection in all the conditions,<sup>2</sup> and detached from the passions, is born in the Kshatriya, Brahmana, Vaishya, Sudra, including Chandāla, and Scavenger lineage, regardless of caste. The offering that is made to such,<sup>3</sup> free from the lust of human passion, is productive of much merit. The ignorant, foolish, unlearned (not knowing the worthy recipients) offer to outsiders<sup>4</sup> and do not approach the good. If any who are wise, and praised by the learned, approach the good,<sup>5</sup> their faith in Buddha is fixed and established, they

<sup>1</sup> Lit:—pigeon-hue, evidently with reference to his legs.

<sup>2</sup> Sabba dhammā vuccanti paṃcakkhandhā dvādaśāyatanāni atthārassa dhātuyo &c., Att. p. 423.

<sup>3</sup> Lit: the offering deposited in such a field—a worthy recipient is often compared to a field (productive of merit).

<sup>4</sup> Lit: those outside this company.

<sup>5</sup> Na hi sante upāsareti—Buddha paccekabuddha—khiṇāsava uttama purisena upasamkamanti. Att. p. 424.

will go to heaven, or in this world be born in the above castes, and in due course they will attain Nibbāna.<sup>1</sup>

58.

Then the Brahman Tikanna approached Bhagavā; having approached Bhagavā and being pleased with Him, with a friendly greeting he sat on one side. Then the Brahman Tikanna, who sat in the presence of Bhagavā, speaks of the virtues of the Brahmans (expert in the Vedas) possessed of a knowledge of the three Vijjā<sup>2</sup>:—‘Thus the Brahmans possessed of a knowledge of the three Vijjā (are wise), in this manner the Brahmans possessed of a knowledge of the three Vijjā (are learned).

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<sup>1</sup> As in a herd of oxen, black or white,  
 Red, tawny, dappl'd, dove-hued or uniform  
 Whate'er the hue, when a trained bull is born,  
 A beast of burden, mighty, fair and swift—  
 Heedless of hue, men yoke him to a load;  
 So among men, whate'er may be their caste,  
 Warrior or priest, trader or artizan,  
 Or scavenger—whatever they may be—  
 He who is tamed, devout, just, disciplined,  
 Truthful and shamefast, heeds not birth nor death;  
 Perfect in holiness, whose load is fall'n,  
 Detached from worldly ties, his work is done:  
 Freed from all taint, he's reached the further shore,  
 From all the states of human form released:  
 To such a one, from every passion free,  
 The offerings made are a wide field of merit.  
 But fools, unlearned, witless, ignorant,  
 Make offerings to outsiders, nor approach  
 The good. So any who are wise and praised  
 By learned men, if they approach the good,  
 Their faith in Buddha's fixed and established.  
 To heaven will such go, or, in this world,  
 Born of good family, those perfect men  
 In course of time, Nibbāna will attain.

<sup>2</sup> Knowledge of the three Veda's.

‘O Brahman, how do the Brahmins proclaim a Brahman as an expert in the three Vedas?’

‘Blessed Gotama, in this world, a Brahman is one well born, of pure descent on both sides, through the father and through the mother, back through seven generations, with no slur put upon him, and no reproach in respect of birth, a repeater (of the sacred words) knowing the mystic verses by heart, one who has mastered the Three Veda’s with the indexes and the ritual, the phonology, and the exegesis (as a fourth) the legends (as a fifth), a man learned in the (etymologies of the) words and in the grammar, versed in Lokāyata<sup>1</sup> (nature lore) and in the theory of the signs on the body of a great man.<sup>2</sup> Blessed Gotama, this is how the Brahmins describe a Brahman possessing a knowledge of the three Vijjā.’

‘Brahman, the Brahmins describe a Brahman who knows the three Vijjā in a different way; the three Vijjā are described in the laws<sup>3</sup> of the holy disciples in a different way.’ ‘Blessed Gotama, how are the three Vijjā laid down in the laws of the holy disciples? Let the Blessed Gotama preach to me the three Vijjā as laid down in the laws of the holy disciples.’

‘Then, Brahman, listen, and bear in mind well: I will preach.

2. Then the Brahman Tikanna replied, ‘Yes, Lord’. Then the Bhagavā spoke thus:—

‘In this world, a bhikkhu abstaining from desires and sin, with reflection and investigation, enters and remains in the first Jhāna, where there is ecstasy and serenity resulting from seclusion; freeing his mind from reflection and investigation, and having it concentrated, retaining the serenity consequent on the tranquillity of his mind, he enters and remains in the

<sup>1</sup> Lokāyata—For a detailed interesting account of this expression. See Prof: Davids’ *Dia: of Buddha* p. 166.

<sup>2</sup> We have adopted Prof: R. Davids’ translation of this para: see *Dialogues of Buddha* p. 138.

<sup>3</sup> Buddhism.

second Jhāna; freeing himself from ecstasy, he obtains an indifference to pain and pleasure, and lives enjoying bodily felicity: the saints pronounce this indifference to pain and pleasure the third Jhāna; divesting himself from happiness and sorrow, and primarily freeing himself from pleasure and pain, he arrives at the fourth Jhāna, a state of mind indifferent alike to all emotion.<sup>1</sup>

3. When his senses (after the fourth Jhāna) are thus stilled, clean, pure, free from deep impurity, supple, pliant and immovable, his mind is directed to the knowledge which consists in the recollection of former existences.

He calls to mind his various prior existences in this way; 'one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a million births, of the various samvatta (dying), vivatta, (increasing) and samvatta vivatta kalpas<sup>2</sup> (his prior birth) at a certain place, having this name, having this lineage, having this colour, having this food, having this weal and woe, this termination of existence, and having quitted that birth, I was born in such a place: there having this name (as in previous paragraph down to 'and having quitted that birth, I was born here').

Thus he calls to mind the various appearances and forms of his previous births. This is the first stage<sup>3</sup> of his knowledge, his ignorance (as regards prior births) has vanished, and his knowledge as regards prior births) has arisen, darkness

<sup>1</sup> The four stages of Jhāna—1. Mind being at work, both active pleasure and passive happiness are felt. <sup>2</sup> Mind has ceased to act, still the feelings of pleasure and happiness exist. <sup>3</sup> Active pleasure ceases, and a calm happiness alone remains. <sup>4</sup> Nothing remains, indifference to all emotions alike of pleasure and pain.—Coplestone's Buddhism p. 219.

<sup>2</sup> These periods of time cannot be rendered in single equivalent terms, so that we have used the original renderings, referring the reader for their explanation to Childers' Dic. p. 185.

<sup>3</sup> Pubbenivāsa ñānam.

For a full exposition of the Jhānas—see Eng: tr: of the Visuddhi Magga by Mr. A. E. Bultjens B. A. in the seventh volume of the Buddhist pp. 108, 172, 180, 196 &c.

has departed, and light has arrived, the result due to one who lives in meditation, subduing his passions promptly.

4. When his senses are thus stilled (after the recollection of former existences) [same as in 3 para: down to 'his mind is directed'] to the knowledge of birth and death'.

He sees clearly, with superhuman divine eyes, beings that are born and die, low and high, of good and bad colour, good and bad births;<sup>1</sup> he knows the beings who were born according to their merits—"these beings had committed sins of deed, word, and thought, had reviled the saints, non-believers, and were co-operators in non-believers' acts, and they were born in hell after death—these beings had not committed sins' [same as in previous para: down to were born in 'heaven after death']. So that he sees clearly, with superhuman divine eyes, beings that are born and die, low and high, of good and bad colour, good and bad births. This is the second stage<sup>2</sup> of his knowledge: his ignorance as regards birth and death has vanished, and his knowledge as regards birth and death has arisen, darkness has departed &c.

5. When his senses are thus stilled (after the knowledge of birth and death) [same as in 3 para: down to 'his mind is directed to the destruction of the passions'.]

He knows rightly, 'This is suffering, this is the origin of suffering, this is the extinction of suffering, these are the means for the extinction of suffering; these are the passions, this is the origin of passions, this is the extinction of passions, these are the means for the extinction of passions.' The mind of him who knows and contemplates thus, is released from sensual pleasures, existence, ignorance; he is conscious of his release, that his being born has terminated, that his existence has terminated, that his work (of entering the four paths) is done, and that his work to attain Arhatship is over. This is the third stage of his knowledge<sup>3</sup> his ignorance

<sup>1</sup> In the text Page 194 para: 4 the hyphen should be between *duggata* and *yathā kammūpage*, and not after *pajānāti*.

<sup>2</sup> *Cutupapāta ñānam*.

<sup>3</sup> *Āsavakkhyaya ñānam*.

(as regards the four Noble Truths) has vanished and knowledge as regards the four Noble Truths has arisen, darkness has departed &c.

6. He whose virtues are immutable, is wise, has subjugated his mind by meditation, is calm and fixed, has dispelled the darkness of delusion, knows the three Vijjā, has prevailed over Māra, and is favourable to Devas and men, is said to have relinquished all passions. That disciple of the Buddha Gotama who knows the three Vijjā, who is not misled, who has mastered the four Noble Truths, and who has been born for the last time, the world adores. If one knows his previous births, and the prior births and deaths of beings, sees heaven and hell, and has terminated birth and death, by attaining Arhatship, by these three acts he is a Brahman who knows the three Vijjā. Him I call a Brahman who knows the three Vijjā, and not one who simply goes by that name.<sup>1</sup>

Brahman, these are the three Vijjā, laid down in the doctrines of the Āryas.'

Blessed Gotama, the three Vijjā of the Brahmins is one, and the three Vijjā laid down in the doctrines of the Āryas is another. Blessed Gotama, the three Vijjā of the

1 The man, whose virtues are immutable,  
 Wise, meditative, with his mind subdued,  
 Tranquil, with senses stilled, who hath dispelled  
 Illusion's darkness, calm, and knowing well  
 The Vijjās three, o'er Māra hath prevailed,  
 A blessing both to Devas and men,—  
 And who, they say, all passion hath renounced  
 With Vijjās three endowed, immovable,  
 And wearing his last body in this world—  
 Him, Gotama, the Buddha, the Enlightened,  
 Men venerate. His former births who knows,  
 Sees heaven and hell, and winning Arhatship,  
 Has also attained the end of births,  
 A sage by knowledge of the Vijjās three.  
 Tevijjo Brahman is he called, and him  
 I designate, not one who by that name  
 Is but in words, vain words, a Brahman call'd.



Brahmans is not worth one sixteenth of the three Vijjā laid down in the doctrines of the Āryas. Blessed Gotama, it is well said. 'Tis as if one should set up that which is overthrown, or reveal that which is hidden, should point out the right road to one benighted, or should light a lamp in the dark that those who have eyes may see forms. May the Blessed Gotama receive me from this day to the end of my life as a disciple who has taken the refuges.

59.

Then the Brahman Jānussoni approached Bhagavā having approached Bhagavā &c. Then the Brahman Jānussoni who sat on one side thus addressed Bhagavā:—'Blessed Gotama, one who is possessed of materials fit for a sacrifice, or alms offered to the ghosts of deceased relatives, or food fit to be given to estimable persons<sup>1</sup> or things fit to be offered, offers them to Brahmans who are possessed of the three Vijjā.'

'Brahman, how do the Brahmans describe the Brahmans possessed of a knowledge of the three Vijjā [the rest of this chapter up to 'if one is religious' is similar to the previous chapter 58]. If one is religious and is given up to religious duty, and has subjugated, fixed and stilled his mind, and knows his previous existence, sees heaven and hell, and having finished with this world, and lived as a sage, has attained the termination of his birth by these Vijjā [the Arhat becomes possessed of three vijjā]. I call him (one who is) possessed of the three Vijjā, not one who merely says so.'<sup>2</sup>

<sup>1</sup> Thalipākoti—varapurisanam dātabba yuttam bhattam—rice fit to be offered to estimable persons.—Att. p. 428.

<sup>2</sup> If any be a lover of religion,  
And, on religious duties wholly bent,  
Has subjugated, fixed, settled his mind,  
And knows his former births, sees heaven and hell,  
Who also has attained the end of births,  
And won the magic powers:—he's a sage.  
By virtue of his knowledge of the Three,  
Tevijjo Brahman is he called—and him  
I designate, not one who by that name  
Is but in words, vain words, a Brahman call'd.

[Same as in the last paragraph of the previous 58 chapter].

## 60.

Then the Brahman Sangārava<sup>1</sup> approached Bhagavā having approached Bhagavā &c. Then the Brahman Sangārava who sat on one side thus addressed Bhagavā:—

‘Blessed Gotama, we are Brahmans, we offer sacrifices, we cause sacrifices to be offered. If any one offer sacrifices, or cause sacrifices to be offered, on account of such sacrifice, all of them in consequence of the numerous bodily forms<sup>2</sup> (offered) attain much merit.

If any one leave his household, and enter the priesthood, he subdues only himself, he retains the passions of only himself, he extinguishes the passions of only himself. In consequence of this, he arrives at a state of merit, of benefit only to himself (one body).’

‘Then, Brahman, I put the question to yourself; explain it as you understand it. What do you think of it, Brahman?’

In this world the Blessed, the Sanctified, the All-wise Tathāgata, endowed with knowledge and conduct, happy, knowing the universe, pre-eminent, a Guide of men whose passions have to be quelled, the Teacher of gods and men, Enlightened, and Venerable, is born. He says thus—‘Come, this is the path, this is the course; I preach to you the incomparable holy Nirvāna, having of my own efforts gained a knowledge of it. Come and conduct yourself accordingly, and if you will, you will also of your own efforts gain a knowledge of the incomparable holy Nirvāna and attain to it.’ Thus the Teacher preaches, and others conduct themselves accordingly. Those that so conduct themselves are hundreds,

<sup>1</sup> Sangārava was an engineer in Rājagaha looking to the reparation of the edifices. Att. p. 428.

<sup>2</sup> Anekasārīrikam—merit accruing from the number of bodies of animals offered. Att. p. 428.

are thousands, and tens of thousands. What do you think, Brahman? On account of the ordination, does merit accrue 'to one body or to a number of bodies?'

Blessed Gotama, if this is so, this ordination '(of one) is productive of merit to a number of bodies.'

2. When this was said, the Venerable Ānanda thus spoke to the Brahman Sangārava:—'Brahman, of these two lines of conduct, which do you prefer, which do you think is very easy, which do you think is less laborious and productive of large results and much merit?'

When this was said, the Brahman Sangārava thus spoke to the Venerable Ānanda:—'Persons like the Blessed Gotama and the Venerable Ānanda are worthy to receive my offerings. They are worthy of my praise.'

The second time also the Venerable Ānanda thus spoke to the Brahman Sangārava:—'Brahman, I do not ask, whom you should sacrifice to, whom you should praise. Brahman, I ask from you—of these two lines of conduct, which do you prefer, which do you think is easy and less laborious, which do you think is most convenient, and productive of large results and much merit?'

The second time the Brahman Sangārava thus spoke to the Venerable Ānanda. 'Persons like the Blessed Gotama and the Venerable Ānanda are worthy to receive offerings. They are worthy of my praise.'

The third time also [same as in preceding para: from 'the second time' to 'they are worthy of my praise.']

3. The Bhagavā then thought thus:—'The Brahman Sangārava evaded giving a direct reply to the pertinent question that was put by Ānanda, as many as three times: he will not give a direct reply: it will be well if I release him (from his difficulty to reply).' Then the Bhagavā thus spoke to the Brahman Sangārava. 'What was the conver-

sation<sup>1</sup> to-day of the royal inmates assembled at the inner palace?’

‘Blessed Gotama, to-day there was the following collateral story added in explanation of the topic of conversation amongst the royal inmates at the inner palace. Formerly there were but few Bhikkhus, but they displayed largely superhuman conditions, and miraculous powers; now there are many Bhikkhus, but there are few who display superhuman conditions and miraculous powers.

Blessed Gotama, to-day there was this collateral story [same as above from ‘Blessed Gotama down to inner palace’].

4. There are three sorts of wonders. What are the three?

The mystic wonder, the wonder of manifestation, and the wonder of education.

Brahman, What is the mystic wonder?

In this case suppose that a being enjoys the possession, in various ways, of mystic power: from being one he becomes multiform, from being multiform he becomes one, from being visible he becomes invisible; he passes without hindrance to the further side of a wall or a battlement, or a mountain, as if through air; he penetrates up and down through solid ground, as if through water; he walks on water without dividing it, as if on solid ground: he travels cross-legged through the sky, like the birds on wing; he touches and feels with the hand even the Moon and the Sun, beings of mystic power and potency though they be; he reaches even in the body up to the Brahmalo<sup>2</sup>.<sup>2</sup> Brahman, this is called the mystic wonder.

5. Brahman, what is the wonder of manifestation?

Suppose that a being by means of some sign can make manifest both the heart and the feelings, the reason-

<sup>1</sup> *Antarā kathā udapādāti*:—a collateral story added in explanation of the topic of conversation.—Att. p. 429.

<sup>2</sup> See Bud: Suttas by Prof: R. Davids s. B. E. Vol. xi. p. 214.

ings and the thoughts of other beings, of other individuals, saying, 'So and so is your mind; you are thinking of such and such a matter. Thus and thus are your emotions;' And some believer of trusting heart, should see him doing just as is described and not otherwise. In this world some do not thus describe the thoughts of others by means of signs but describe them thus, by hearing the voice of men, demons, or devas. 'You are thinking of such and such a matter. Thus and thus are your emotions. Though he says much, it happens just as he says. Your thoughts are these, your thoughts are in this wise, your thoughts are in this direction.' They describe the thoughts at length and they are as is described, not otherwise.

Brahman, in this world some do not describe the thoughts of others by signs or by hearing the voice of men, demons, or devas, but describe the thoughts thus, by listening to the indirect exclamations of one who closely reasons and investigates.<sup>1</sup> 'You are thinking of such and such &c.' They describe the thoughts at length, and they are as described, not otherwise.

Brahman, in this world, some do not describe the thoughts of others by means of signs or by hearing the voice of men, demons and devas, or by listening to the indirect exclamation &c., [same as in above para:] but by rightly knowing the thoughts of one who has attained the state of self-concentration, where there is no reasoning and investigation, then he thus considers, this meritorious person has collected the aggregates of the mind.<sup>2</sup> He must arrive at this stage of reasoning in his mind, consequent on his state of self concentration. They describe the thoughts at length, and they are as described and not otherwise.

Brahman, this is called the wonder of manifestation.

<sup>1</sup> For example by listening to some one's recital, whilst sleeping, in a dream.

<sup>2</sup> *Manosamkhārā*—Aggregations (of the mind) as a link of the *Paticca Samuppāda*, is meant, the aggregate of those states of the mind which bring about the performance of good and bad actions.—Childers' Dic: p. 454.

## 6. Brahman, What is the wonder of education ?

Suppose that a being in this world teaches thus—  
‘Reason in this way, do not reason in that way. Consider  
thus, and do not consider thus. Get rid of this disposition,  
train yourself and remain in this way.’ This is called the  
wonder of education.

These are the three wonders. Brahman, out of these  
three wonders which do you consider is the best ?

‘Blessed Gotama, in this world if one displays [same  
as in 4 para: of section 4 down to ‘Brahmaloka’] if one  
displays this wonder, he and he only<sup>1</sup> enjoys its benefits.  
It appears to me as having the likeness of an illusion. If  
one were to describe others’ thoughts by means of signs  
[same as in section 5 from ‘suppose that a being’ down to  
‘not otherwise’].

Blessed Gotama, if one displays this wonder, he and  
he only enjoys its benefits. Blessed Gotama, it appears to me  
as having the likeness of an illusion.

If one were to display sound admonition [same as in  
first paragraph of section 6 from ‘suppose that a being down  
to ‘remain in this way’].

This display of sound admonition only appears to me  
to be the best of the three. The Blessed Gotama has  
expressed this very clearly. Wonderful! Blessed Gotama,  
Mysterious! Blessed Gotama. We consider that the Blessed  
Gotama is possessed of power to display these three wonders.  
The Blessed Gotama displays wonders in a variety of forms  
[same as in 4 para: of section 4 down to ‘below the Brahma-  
loka’].

The Blessed Gotama displays others’ thoughts by  
rightly knowing the thoughts of one who has attained the  
state of self-concentration &c. The Blessed Gotama admonishes

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<sup>1</sup> Yo vā nam karoti tassa ceva tam hoti—We translate this as ‘he  
only’ as it is a repetition of terms in order to lay stress on the principal  
expression. If one displays this miracle he enjoys its benefits.

soundly' [same as in 6 section which is summarised here].<sup>1</sup>

7. 'Brahman, what you said is certainly in praise of Myself; however, I will tell you further; I display various mystic powers &c. I have described others' thoughts by rightly knowing the thoughts of one who has attained the state of self-concentration &c., [same as in last para: of section, 5] I possess sound admonition (see fifth para: of section 6).'

'Is there one other Bhikkhu besides the Blessed Gotama who is possessed of these three powers?'

'There are many Bhikkhus possessed of these three powers, not one hundred, two hundred, not three hundred, not four hundred, not five hundred.'

'Blessed Gotama, where do they live at present?'

'They are amongst these Bhikkhus.' 'Well said, Blessed Gotama! Well said, Blessed Gotama! It is as if one should set up that which were overthrown, or reveal that which is hidden, as if the way were pointed out to one benighted; as if a lamp were lighted in the darkness to enable those who have eyes to see the various forms; in such a manner has the Blessed Gotama preached the doctrines. I go to the Blessed Gotama, the Law, and the Order as my Guides. May the Blessed Gotama consider me from henceforth to the end of my life as a lay devotee who relies on the three Guides.'

### Brāhmaṇa Vagga—The First.

#### 61.

1. B, There are these three sources of irrational views which are questioned, investigated, and abandoned by the wise,

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<sup>1</sup> We have borrowed partly from Professor Rhys Davids' translation of the *Kevaddha Sutta* in which the major portion of this chapter is found. *Dialogues of the Buddha* p. 277 and fol:

and following the hereditary traditions which establish themselves in the denial of action (Kamma). What are the three?

B, There are some Samanas and Brahmanas who aver thus, and who believe thus—‘All the pleasure or pain, or indifference to pleasure or pain that this being is subject to, are the result of his acts in previous births.’ There are some Samanas and Brahmanas who aver thus, and who believe thus:—‘All the pleasure or pain or indifference to pleasure or pain that this being is subject to are the result of creation by a Supreme Ruler.’ There are some Samanas and Brahmanas who aver thus, and who believe thus—‘All the pleasure or pain or indifference to pleasure or pain that this being is subject to, do not arise from any reason or any cause.’

2. B, Of these three factions of Samanas and Brahmanas, I question those who aver and believe that all the pleasure and pain &c., are the results of his acts in previous births:—Reverend brethren, is this true?

If they say ‘yes’ to my question I ask them:—‘Is it in consequence of previous acts that a being becomes a killer, a thief, an adulterer, a liar, a slanderer, a user of harsh language, and vain talk, a covetous man, a possessor of malevolent spirit, a heretic? Those who confidently rely on the results of acts in previous births have no inclination or endeavour to do this or not to do this. To those who are bewildered and without restraint of the senses, and who do not closely see what is to be done and what is not to be done, the term Samana cannot be applied.’ This is my first reasonable rebuke to the Samanas and Brahmanas who aver and believe thus.

3. B, Of these (three factions of) Samanas and Brahmanas, I question those who aver and believe that all this pleasure and pain &c., is the result of one’s creation by a Supreme Ruler:—Reverend brethren is this true?

If they say ‘yes’ to my question I ask them:—‘Is it in consequence of his creation by a Supreme Ruler that a being [same as in 2 para: down to ‘a heretic’]. Those who



confidently rely on the creation by a Supreme Ruler have no inclination or endeavour to do this or not to do this: To those who are bewildered, and without restraint of the senses, and who do not closely see what is to be done and what is not to be done, the term Samana cannot be applied.' This is my second reasonable rebuke to the Samanas and Brahmanas who aver and believe thus.

4. B, Of these (three factions of) Samanas and Brahmanas, I question those who aver and believe that all these pleasures and pains are not the result of any reason or any cause:—Reverend brethren is this true?

If they say 'yes' to my question I ask them:—'Is it in consequence of these pleasures and pains not being the result of any reason or any cause that a being [same as in 2nd para. of sec: 2 down to 'or heretic']? Those who confidently are assured that these pains and pleasures are not the result of any reason or any cause, have no inclination to do this or not to do this. To those who are bewildered, and without restraint of senses, and who do not closely see what is to be done and what is not to be done, the term Samana cannot be applied.'

This is my third reasonable rebuke to the Samanas and Brahmanas who aver and believe thus. These are the three sources of irrational views, that are questioned, investigated and abandoned by the wise, and following the hereditary traditions, which establish themselves in the denial of action (Kamma).

5. B, This is the doctrine I preach, which wise Samanas and Brahmanas cannot speak ill of, cannot pollute, cannot revile, cannot reject. What is the doctrine I preach &c?

I preach of six elements. I preach of the six external senses or properties. I preach the eighteen causes to which the mind is directed. I preach the Four Great Truths.

6. I have referred to the six elements; they are—earth, water, fire, air, space and intelligence.

7. I have referred to the six external senses; they are:—the eye, the ear, the nose, the tongue, the body, and the mind.

8. I have referred to the eighteen causes on which rests the mind; they are:—the eye sees a pretty form and inclines the mind to be pleased; the eye sees an ugly form and inclines the mind not to be pleased; the eye sees an indifferent form and inclines the mind to be indifferent; the ear hears a pleasant sound, and inclines the mind &c., the nose feels a pleasant smell, and inclines the mind &c., the tongue feels a pleasant taste, and inclines the mind &c., the body feels a pleasant touch and inclines the mind &c., the mind feels a pleasant sensation, and inclines itself to &c. The eighteen causes that restrain the mind which I spoke of are these.<sup>1</sup>

9. I preach the Four Great Truths, which wise Samanas and Brahmanas cannot speak ill of, cannot pollute, cannot revile, cannot reject: they are:—Conception is due to the six elements; when there is conception there is the mind and body; when there is the mind and body, there are the six internal senses; when there is touch there is sensation. To him who possesses sensation, I show 'this is suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering.'

10. What is the Truth regarding suffering?

Birth is suffering, old age is suffering, sickness is suffering, death is suffering, grief, wailing, bodily pain, mental pain, despair, are suffering, not attaining your desires, in short the five Skhandas springing from attachment are suffering.

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<sup>1</sup> Each of these six is subdivided into the three, somanassa, domanassa, and uppekkhā, which in the aggregate make up eighteen.

## 11. B, What is the Great Truth of the Cause of Suffering?

From error springs merit and demerit, from merit and demerit spring consciousness in rebirth, from consciousness in rebirth springs name and corporeal form, from name and corporeal form spring the six organs of sense, from the six organs of sense spring contact, from contact springs sensation, from sensation springs desire, from desire springs attachment, from attachment springs the (Kamma bhava) basis of rebirth, from the basis of rebirth springs birth, from birth springs decay, death, sorrow, lamentation, pain, grief and despair. This is the Great Truth of the Cause of Suffering.

## 12. B, What is the Great Truth of the Cessation of Suffering?

From the complete separation from, and cessation of error, is the cessation of merit and demerit, from the cessation of merit and demerit, is the cessation of consciousness in rebirth, from the cessation of consciousness in rebirth is the cessation of name and corporeal form, from the cessation of name and corporeal form is the cessation of the six organs of sense, from the cessation of the six organs of sense is the cessation of contact, from the cessation of contact is the cessation of sensation, from the cessation of sensation is the cessation of desire, from the cessation of desire is the cessation of attachment, from the cessation of attachment is the cessation of (Kamma bhava) basis of rebirth, from the cessation of (Kamma bhava) basis of rebirth is the cessation of birth, from the cessation of birth is the cessation of decay, death, sorrow, lamentation, pain, grief and despair. This is the Great Truth of the Cessation of Suffering.

## 13. What is the path leading to the Great Truth of the Cessation of Suffering?

It is only this Holy Eightfold path, consisting of right views, right thoughts, right speech, right action, right

right living, right exertion, right recollection, and right meditation. This is the Holy Eightfold Path.

These are the Four Great Truths that I preach and which wise Samanas and Brahmanas cannot speak ill of, cannot pollute, cannot revile, cannot reject.

Thus, if I have preached any doctrines, it is with reference to these [Four Great Truths].

## 32.

1. B, The ignorant worldling declares these three calamities during which a mother and son cannot help each other. What are the three?

At a time when there is a great conflagration. The great conflagration, burns villages, towns and cities. When the great conflagration burns villages, towns and cities, the mother cannot help the son, and the son cannot help the mother. The ignorant worldling, O bhikkhus, declares this the first calamity during which the mother and the son cannot help each other.

2. B, Then there is a great storm. When there is a great storm, there are heavy floods. The heavy floods inundate villages, towns, and cities. When the villages, towns and cities are inundated, the mother and the son cannot help each other. The ignorant worldling declares this the second calamity during which the mother and the son cannot help each other.

3. B, Then there is a raid by the forest-marauders,<sup>1</sup> when the townsmen flee in chariots &c. When the townsmen flee in chariots &c., through fear of (a raid by) the forest-marauders, the mother and the son cannot help each other. The ignorant worldling declares this the third calamity during which the mother and the son cannot help each other.

These are the three calamities during which the

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<sup>1</sup> Atavi, ataviti cettha, atavi vāsino cora veditabbā.—Att. 439.

ignorant worldling declares that a mother and the son cannot help each other.

4. B, The ignorant worldling declares these three calamities during which the mother and the son cannot help each other, though they sometimes can help each other. What are the three?

At a time when there is a great conflagration [as in second para: down to 'burns villages, towns and cities,'] the mother sometimes and seldom can help the son, and the son sometimes and seldom can help the mother. The ignorant worldling declares this the first calamity during which the mother and the son cannot help each other, though sometimes they can help each other.<sup>1</sup>

B, Then there is a great storm [as in 2nd para: with the addition of the words 'they can sometimes see each other,' after the words 'they cannot<sup>2</sup> see each other'].

The ignorant worldling declares this to be the second calamity, during which the mother and the son cannot help each other, though sometimes they can help each other.

B, Then there is fear of (a raid by) the forest marauders [as in 3rd para: with the addition of the words 'they can sometimes help each other,' after the words 'they cannot help each other']. The ignorant worldling declares this the third calamity during which the mother and the son cannot help each other, though sometimes they can help each other.

B, These are the three calamities during which the ignorant worldling declares the mother and the son cannot help each other, though sometimes they can help each other.

5. B, There are three calamities during which the mother

<sup>1</sup> They can help each other whilst moving or whilst hiding in one place.—Att. p. 440.

<sup>2</sup> They can help each other whilst clinging to a winnowing fan or raft or clay vessel or scantlings or whilst attempting to save their lives by swimming.—Att. p. 440.

and the son cannot help each other. What are the three? Infirmary, sickness, and death.

B, The mother (seeing) the son becoming infirm (thus expects) let me become infirm; let my son not become infirm; this cannot happen.

The son (seeing) the mother becoming infirm (thus expects) let me become infirm; let my mother not become infirm; this cannot happen.

The mother (seeing) the son getting sick &c., [same as in previous paragraph down to 'this cannot happen'].

The mother seeing the son dying &c., [same as in previous paragraph down to 'cannot happen']. These are the three calamities during which the mother and the son cannot help each other.

6. There is a way, there is a course to get rid of, to escape from, these three calamities, during which the mother and son can help each other, and the three calamities during which the mother and the son cannot help each other. What is the way and what is the course to get rid of &c?

The Holy Eightfold Path, right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right meditation. By this way and this course these three calamities could be got rid of, could be escaped from &c.

### 63.

1. Once on a time the Bhagavā was journeying<sup>1</sup> in Kosala with a large retinue of bhikkhus, and reached Venāgapura, the resort of the Brahmins in Kosala. The Brahmin laymen heard, 'Indeed, our friend Gotama, the son of the Sākya, of the clan of the Sākya, having entered the priesthood has

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<sup>1</sup> Cārikam caramānoti:—Journeying in the high way. The journeys of the Buddha were in two ways, going hastily, and going quietly: hastily to visit those who were on the point of attaining the paths, though they were at a distance; and quietly, from village to village.

arrived at Venāgapura.' The good fame of the blessed Gotama was thus spread abroad—'The Bhagavā is sanctified, all-wise, endowed with knowledge and conduct, happy, knowing the universe, pre-eminent, a guide of men whose passions have to be quelled, the Teacher of gods and men, enlightened and venerable. He knows, having realized by His own knowledge, this world and the heaven-world with the samaṇas and brahmanas, and gods and men, the world of the gods, the world of Māra, and the Brahma worlds.

He preaches the Dhamma pleasant at the beginning, pleasant in the middle, and pleasant at the end, and explains the life of holiness, in the spirit and the letter, led by the sanctified, which leads to Arhatship. The sight of such an Arhat is excellent.

2. Then the laymen of Venāgapura approached Bhagavā; having approached, some worshipped Bhagavā and sat on one side, some welcomed Bhagavā, and with agreeable greetings sat on one side, some placed their clasped hands on their foreheads and sat on one side,<sup>1</sup> some stated who they were, and sat on one side, some were silent and sat on one side. Vacchagotta, the Brahman of Venāgapura who sat on one side, thus addressed Bhagavā:—

3. Wonderful! Blessed Gotama, wonderful! blessed Gotama, the marvellous blessed Gotama's limbs are fair, his colour is pure and shining. As a fair ripe fruit of the Debara<sup>2</sup> at autumn, is perfect and lovely, likewise the blessed Gotama's limbs are pretty, his colour is pure and shining. As a ripe fruit of the Palmi<sup>3</sup> just out from the culm, or as a

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<sup>1</sup> The Att: explains this strikingly. This is a ruse displaying neutrality. When the unbelievers chastise them for worshipping Gotama, they reply, "We did not worship, but simply placed our hands on our foreheads." When the believers chastise them for not worshipping Gotama, they question, 'Is it necessary to place the head on the ground for worship? Does it not constitute worship when the clasped hands are placed on the forehead?' p. 443.

<sup>2</sup> Debarā—zizyphus jujuba.

<sup>3</sup> Palmi—borassus flabelliformis.

valuable ornament of red gold cast out from a crucible, polished by a skilled smith and placed on a crimson blanket, is lustrous, glitters and shines; so likewise the blessed Gotama's limbs are pretty, his colour is pure and shining.

Blessed Gotama, the high and excellent seats are a long easy chair, a seat with the legs carved with figures of tigers, a seat with a coverlet with long fleece, a seat with a woven woollen counter-pane with many figures, a seat with a white woollen cloth, a seat with a woollen coverlet woven thickly with flowers, a mattress, a seat with a woollen coverlet embroidered with figures of lions, tigers &c., a seat with a woollen coverlet with a fringe at each end, a seat with a coverlet of silk embroidered with gold thread, a seat with a coverlet of Koseyya stuff, or cloth embroidered with gold thread, a seat with a woollen carpet (on which sixteen actresses can perform) a seat with a coverlet wont to be put on the back of elephants, or horses or carriages, a seat with a coverlet made of black antelope-skins sewn together, a seat with costly coverlets, made of antelope fur, with awnings and red cushions at each end:-these are the high and excellent seats the Blessed Gotama gets as he wishes, without inconvenience, and as many as he wants.'

4. 'Brahman, these seats [down to 'with red cushions at each end'] are hard to get for the ordained, and even if they get them, they are not permitted to use some of them.

Brahman, there are three high and excellent seats that I now get as I wish, without inconvenience, and as many as I want. What are the three?

Celestial high seats, excellent and high seats of the Brahmas, excellent and high seats of the Holy Persons. Brahman, these are the three high seats which I get as I wish, without inconvenience, and as many as I want.'

5. 'Blessed Gotama, what are the celestīal high seats &c., that you get as you wish, without inconvenience and as many as you want?'



‘When I am in a village, or a suburb, I robe myself in the morning, and take my bowl and proceed for alms. In the afternoon, without proceeding for alms, I resort to a forest. If there be grass, or if there be leaves in that forest, I collect them into one place, and form a seat, and sit down cross-legged with my body erect, and fix my thoughts. I abstain from desires, and sin, by reflection, and investigation, and enter and remain in the First Jhāna where there is ecstasy and serenity resulting from seclusion.<sup>1</sup> Freeing my mind from reflection and investigation, and having it concentrated, retaining the ecstasy and serenity consequent on the tranquillity of my mind, I enter and remain in the Second Jhāna; freeing my mind from ecstasy, I obtain an indifference to pain and pleasure. I live enjoying bodily felicity; the saints pronounce this indifference to pain and pleasures as the Third Jhāna. Then divesting myself of happiness and sorrow, and primarily freeing myself from pleasure and pain, I arrive at and live in the Fourth Jhāna, a state of mind indifferent to all emotion alike.

Brahman, if after having entered these states I were to walk up and down, or stand still, or sit down or sleep, I attain excellent bliss “these are the celestial high seats, that I get as I wish, without inconvenience, and as many I want.”

“Blessed Gotama, wonderful! blessed Gotama, marvelous! who else but the blessed Gotama does obtain these celestial high seats, as he wishes, without inconvenience, and as many as he wants?

6. Blessed Gotama, what are the excellent high seats of the Brahmas that you get as you wish, without inconvenience, and as many as you want?”

“Brahman, when I am in a village or a suburb [same as in 2 para: of 5 section down to ‘fix my thoughts’] I look over one division, over a second division, over a third division, over a fourth division, up and down, across; thus

<sup>1</sup> See also Duka Nipāta, Chapter 2, Sec: 3; Tika Nipāta, Chapter 58, Sec: 2.

I look with large, exclusive, unlimited, friendly sympathy on all beings.

I look with love...	...	...	[same as in above para:]
I look with compassion	...	...	do ...
I look with gladness	...	...	do ...
I look with equanimity	...	...	do ...

Brahman, if after having entered these states, I were to walk, or stand still, or sit down, or sleep, I attain excellent bliss. Brahman, these are the celestial high and excellent seats of the Brahmas, seats I get as I wish without inconvenience, and as many as I want."

7. "Blessed Gotama, what are the high and excellent seats of the Holy Persons, that you get as you wish without inconvenience?"

"Brahman, when I am in a village or a suburb [same as in 2 para: of section 5 down to 'fix my thoughts']—I know thus, 'as a talipot palm of which the top is completely destroyed, I have completely relinquished lust, anger, and ignorance.

Brahman, having entered this state, if I were to walk or stand still, or sit down, or sleep, I attain excellent bliss.

Brahman, these are the excellent seats of the Holy persons that I get as I wish, without inconvenience, as many as I wish.'

'Blessed Gotama, wonderful! blessed Gotama, marvelous! who else but the blessed Gotama does obtain these excellent high seats as he wishes without inconvenience, and as many as he wants? Well said! blessed Gotama, well said! blessed Gotama!

It is as if one should set up that which is overthrown, or reveal that which is hidden, as if the way were pointed out to one benighted, or as if a lamp were lighted in darkness to enable those who have eyes to see the various forms; in such a manner has the blessed Gotama preached the doctrines. We go to the Blessed Gotama, the Law, and the Order, as our Guides.

May the blessed Gotama consider us from henceforth to the end of our lives as lay devotees who rely on the three Guides.'

## 64.

1. Thus I heard. Once the Bhagavā was residing at the Gijjakūṭa hill at Rājagaha.<sup>1</sup>

At that time there was a wandering mendicant named Sarabha, a recent ex-bhikkhu. He thus says to the people of Rājagaha—'I have learnt the teaching of the ordained pupils of the Son of the Sākyas. It was after learning the teaching of the ordained pupils of the Son of the Sākyas, that I disrobed myself.'

2. Then many bhikkhus in the morning, having covered themselves with their robes, and taken their bowls, proceeded for alms to Rājagaha.

They heard the saying of the wondering mendicant Sarabha to the people of Rājagaha—'I have learnt the teaching of the ordained pupils of the Son of the Sākyas. It was after learning the teaching of the ordained pupils of the Son of the Sākyas, that I disrobed myself.'

<sup>1</sup> Rājagaha—In the province of the Pelaskas (Pelagas) or people of Bihar (Pierians) about ten miles to the South of the latter city, was situated a magnificent, and even in the days of Krishna, an ancient city. It was the Royal city of the Magadhanians (Macedonians) or Kings of Magadha; hence its title of "Rāja Griha" or Royal Mansion.

The Kings of Magadha were Lords Paramount and Emperors of India for about 2000 years, and their country, the seat of its learning, civilization, and trade.

Rājagriha is described as situated amongst five mountains which formed, as it were, its walls. It was described at the time of Fa Hian's visit A. D. 393. And we need not be surprised, therefore, if fifteen centuries should have effaced all traces of a city which was one of the most ancient and celebrated in the India of the Hindus.—[Pocock's India in Greece p. 296, 297].

Then, those bhikkhus having proceeded for alms to Rājagaha, after the close of the meal, proceeded to where Bhagavā was. Having advanced, and worshipped Him they sat on one side. Those Bhikkhus who sat one side thus spoke to Bhagavā:-

“Lord, the ex-bhikkhu Sarabha, the wandering mendicant, thus says at Rājagaha”—‘I have learnt the teaching of the ordained pupils of the Son of the Sākyas. It was after learning the teaching of the ordained pupils of the Son of the Sākyas that I disrobed myself.’

Blessed Lord Bhagavā, “be so good as to proceed to to the residence of the ascetics on the borders of the Sappinika river, where the ex-priest Sarabha, the wandering mendicant is.” The Bhagavā accepted by His silence.

3. Then the Bhagavā in the evening, after (being for a time in) solitude, proceeded to where Sarabha, the wandering mendicant was, to the residence of the wandering mendicant on the borders of the Sappinika river. Having proceeded He sat on a seat (that they) prepared for Him; sitting, the Bhagavā thus spoke to Sarabha:-‘Sarabha, is it true that you say that you have learnt the teaching of the ordained pupils of the Son of the Sākyas. It was after learning the teaching of the ordained pupils of the Son of the Sākyas that you disrobed yourself?’ When this was asked, Sarabha was silent.

A second time the Bhagavā thus spoke to Sarabha:-‘Sarabha, say, did you learn the teaching of the ordained pupils of the Son of the Sākyas? If you omit anything, I shall perfect it. If you know it perfectly I shall accept it.’ Sarabha was silent the second time.

A third time the Bhagavā thus spoke to Sarabha:-‘Sarabha, I also have laid down teachings to the ordained pupils of the Son of the Sākyas.<sup>1</sup> Sarabha, say &c. [as in

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In the text in Chapter 64, Line 1, for *ekam* read *evam*, and in line, 9 for *attha* read *atha*.

<sup>1</sup> Mayā kho—omitted in our texts.

previous para: down to 'I shall accept it']. Sarabha was silent the third time.

4. Then the ascetics of Rājagaha thus spoke to Sarabha:—  
'If you have anything to crave from the Samana Gotama He will grant it. Say, have you learnt the teaching of the ordained pupils of the Son of the Sākya? If you omit anything, the Samana Gotama will perfect it. If you know it perfectly, the Samana Gotama will accept it.'

When this was said Sarabha remained silent, annoyed, bending his head and looking down, cogitating, and unable to answer.

5. Then the Bhagavā, seeing that Sarabha remained silent &c. and unable to answer, thus spoke to the ascetics:—

'Ascetics,<sup>1</sup> if anyone were to tell me, 'Though you profess that you have attained enlightenment, you did not know these doctrines' I would enquire, closely enquire, closely question and address him. 'When I do so, there is no chance for him to arrive at any other but one of these three conditions:—

[a] to evade giving a direct answer to a question, and to drop the subject of conversation by introducing a fresh subject, [b] to display anger, wrath or displeasure, [c] or like the wandering mendicant Sarabha, to remain silent &c. being unable to answer. Ascetics, if any one were to tell me—'Though you profess to have extinguished all human passion, you did not extinguish these passions,' [same as in previous para: down to 'unable to to answer.']

Ascetics, if any one were to tell me, 'Though you preached the doctrines in order that the listeners may attain Arhatship, that did not lead them to Arhatship,' [same as in previous paragraph down to 'unable to answer'].

Then the Bhagavā thrice uttering these exulting words in the residence of the ascetics on the borders of the Sappinika river, rose into the air.

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<sup>1</sup> In the text this should be paribbājaka, voc: in all places in this paragraph where the ascetics are addressed.

3. Then the ascetics a short time after the Bhagavā had left, with one voice shot at Sarabha with the shafts of their rebuke.<sup>1</sup>

‘I say, Sarabha, just as if in a great forest an infirm jackal attempt to utter the cry of a lion, it will yet be the cry of a jackal, so brother Sarabha, you have uttered the cry of a jackal, or an unpleasant cry, saying, ‘I shall utter a lion’s roar that the Samana Gotama alone can utter.’ Brother Sarabha, just as if a hen-chicken were to cackle, saying, ‘I will crow like a cock’, so, brother Sarabha, you have cackled like a hen-chicken, saying, ‘I shall crow like a cock, as the Samana Gotama alone can crow.’ Brother Sarabha, as if, in an empty fold, an ox attempt to utter a sonorous cry,<sup>2</sup> so likewise Sarabha you thought that you would utter a sonorous cry, that the Samana Gotama alone can utter.’

Then the ascetics with one voice shot at Sarabha with the shafts of their rebuke.

65.

<sup>1</sup> Thus have I heard. Once upon a time the Bhagavā was journeying in Kosala with a large retinue of bhikkhus, and arrived at Kesaputta, the town of the Kālāma Khattiyas.<sup>3</sup>

The Kālāmas of Kesaputta heard that Gotama, the son of the Sākya, who had taken the robes, had arrived at Kesaputta. The good fame of the blessed Gotama was thus spread abroad [same as in 1st para: of chapter 63, down to ‘the noble Eightfold Path’]. ‘The sight of such an Arhat is excellent’.

Then the Kālāmas of Kesaputta approached Bhagavā

<sup>1</sup> Now no sooner had the Exalted One gone away, than those mendicants bore down upon Potthapada the mendicant on all sides with a torrent of jeering and biting words.—R. Davids’ *Dial: of Buddha*, p. 255.

<sup>2</sup> Though it may be low, he assumes that, in the absence of the head, it is high.—Att. p. 452.

<sup>3</sup> Kālāma nāma Khattiyā.—Att. p. 452.

same as in para: 2 of chapter 63, down to 'sat on one side']. The Kālāmas of Kesaputta who sat on one side thus addressed Bhagavā:—

2. 'Lord, some Samāṇas and Brāhmanas arrive at Kesaputta. They explain and exalt their own belief, and speak spitefully, and abuse and put aside the belief of others.' 'Lord, some Samāṇas and Brahmanas arrive subsequently at Kesaputta. They also explain and exalt their own belief, and speak spitefully, and abuse and put aside the belief of others.' In us, who listen to them, doubts and suspicions arise as to who is speaking the truth and who is speaking falsehood.'

3. Kālāmas, it is right to doubt, it is right to suspect. Doubt has arisen in a matter which is suspicious.

Kālāmas, come, accept not what you hear by report, accept not tradition, do not (hastily conclude) 'it may be so,' do not accept it on the ground that a statement is found in our books, do not accept logically, do not accept from inference, do not accept on the supposition 'this is acceptable,' do not accept on the ground that it is in accord with your belief, do not accept because you think it is right, do not accept because your informant is worthy to be trusted, do not accept because it is the saying of your teacher. 'Kālāmas, if at any time you know of yourselves—'these actions are sinful, these actions are wrong, these actions are despised by the wise, and these actions are to the prejudice and grief (of him who performs them and who adheres to them)'—then eschew them.

4, 5, 6. Kālāmas, what do you think? Does avarice, hatred, and ignorance arise in a being to his advantage or disadvantage? 'Lord, to his disadvantage.'

'Kālāmas, the being eager with avarice, hatred, and ignorance, will be overcome by them, will be impressed by them, he will kill beings, he will steal, he will commit adultery, he will lie, he will get others to join him in

these acts to their disadvantage also; will it not be to his<sup>1</sup> prejudice and grief for a long time?' 'Yes, Lord.'

7. 'What do you think, Kālāmas'—'are these dispositions productive of merit or demerit?' 'Lord, demerit.' 'Are they right or wrong?' 'Lord, wrong.' 'Are they despised or praised by the wise?' 'Lord, despised.' 'When they are adhered to, connived at completely, are they productive of prejudice or pain or not?' 'What is your opinion?' 'Lord, our opinion is that when they are adhered to, and connived at completely, they are productive of prejudice and pain.'

8. Kālāmas, it is for this reason that I said 'abide by what I say &c. [same as in 2 para: of section 3 down to 'then eschew them.'].'

9. Kālāmas, abide by what I say &c. [same as in 2 para: of section 3 down to Kālāmas, if at any time you know yourselves—"these actions are not sinful, these actions are not wrong, these actions are not despised by the wise, and these actions are to the advantage and happiness (of him who performs them and who adheres to them) then follow them.'].'

10. Kālāmas, what do you think—if non-avarice does not arise in a being, is it to his advantage or disadvantage?

'Lord, to his advantage.'

Kālāmas, that being, who is not eager with avarice, not overcome by avarice, not impressed by avarice, will not kill beings, will not steal, will not commit adultery, will not lie, will not get others to join him in these acts to their disadvantage also, will it not be to his happiness and advantage for a long time? 'Yes, Lord.'

11, 12. [are similar to paragraph 10 with the substitution of the words, 'without anger and without ignorance'].'

13. 'What do you think, Kālāmas—[same as in section 7,

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<sup>1</sup> Here 'yam sahoti' in Text is intended to be 'yam assahōti.'



the replies here being the reverse of the replies given in section 7].

14. Kālāmas, it is for this reason that I said—[same as in section 7 substituting, 'then follow them', for 'then eschew them'].

15. Kālāmas, the holy follower who is free from intense desire, hatred, rightly guided, wise, thoughtful, with a feeling of love, compassionate feeling, feeling of gladness, and equanimity, lives spreading his affection in one quarter, in a second quarter, in a third quarter, and in a fourth quarter, up and down and across, with a powerful, lofty, unbounded, kind, sympathetic feeling towards all who live on, above, and in the middle of the world, he lives spreading his fame.

Kālāmas, that holy follower, with a kind, happy, pure, and clean mind, attains four states of consolation in this world.

16. 'If there is a future world, and if there are results of merit and demerit, I shall after death be born in heaven.' This is his first consolation, 'If there is no future world, and there are no results of merit and demerit, I conduct myself without hatred and suffering, unimpeded and happy in this world.' This is his second consolation. 'If sins will be recompensed to me who think ill of none, and who commit no sin, in what way could there be suffering?' This is his third consolation. 'To him who commits no sin, there will be no results from sin, perceiving that my mind is clean, in these two ways<sup>1</sup> I live. This is his fourth consolation.

Kālāmas, thus the holy follower with a kind, happy, pure and clean mind attains these four stages of consolation in this world.

17. Bhagavā, it is so. Sugata it is so. The holy follower with a kind, happy, pure and clean mind attains these four states of consolation in this world. If there is a future world

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<sup>1</sup> Two ways; Not committing sin and in consequence not having any results therefrom.

[same as in 16 paragraph down to 'attains these four states of consolation in this world'].

'Lord, it is well said. From henceforth we take the Bhagavā, the Word and the Sangha, as our Guide. Bhagavā, consider us Thy followers from henceforth to the end of our lives.'

## 66.

1. Thus I heard. Once on a time the Venerable Nandaka was living at Pubbārāma called the Temple of Migāra Mātā at Sāvattthi.

Then Sālha the grandson of Migāra, and Rohana the grandson of Pekhuniya, proceeded to where the Venerable Nandaka was. Having advanced and worshipped Nandaka they sat on one side. The Venerable Nandaka thus spoke to Sālha, who sat on one side:-

2. 'Sālhas, abide by what I say, do not accept what you hear by report, do not accept tradition, do not (hastily conclude) 'it may be so,' do not accept on the ground that a statement is found in our books, do not accept logically, do not accept from inference, do not accept on the supposition 'this is acceptable,' do not accept on the ground that it is in accord with your belief, do not accept because you think it is right, do not accept because your informant is worthy to be trusted, do not accept because it is the saying of your teacher. Sālhas if at any time you know of yourselves—these actions are sinful, these actions are wrong, these actions are despised by the wise, and these actions are to the prejudice and grief (of him who performs them and who adheres to them,) then eschew them.

3. What do you think, Sālhas? 'Is there any thing like 'avarice?' 'Yes, Sir.'

'Sālhas, I call it covetousness. To the being who is greedy and intensely covetous, who kills living beings, steals, commits adultery, lies and causes others to join in these acts to their disadvantage also, will it not be to his prejudice and grief for a long time?'

‘Yes, Sir.’

4. ‘What do you think, Sālhas’—is there anything like hatred?’

‘Yes, Sir.’

‘Sālhas, I call it malevolence. The being who is malevolent kills living beings [same as in 3 para: of section 3 down to ‘for a long time’].

‘Yes, Sir.’

5. ‘What do you think, Sālhas— is there anything like ignorance?’

‘Yes, Sir.’

‘Sālhas, I call it error. The being who is ignorant kills living beings [same as in 3 para: of section 3 down to ‘for a long time?’]

‘Yes, Sir.’

6. ‘Sālhas, what do you think? are these actions right or wrong?’

‘Wrong, Sir.’

‘Sinful or not sinful?’

‘Sinful, Sir.’

‘Despised or praised by the wise?’

‘Despised by the wise, Sir.’

‘When they are adhered to completely and are acquiesced in, are they productive of prejudice or pain or not?’

‘Sir, when they are adhered to completely, and are acquiesced in, they are productive of prejudice and pain.’

7. Sālhas, it is for this reason that I said, do not accept what you hear [same as in section 3 down to ‘then eschew them’].

If any time you know of yourselves—these actions are meritorious, these actions are correct, these actions are praised

by the wise, and these actions are to the gain and pleasure (of him who performs them)—then follow and practise them.

8. What do you think, Sālhas?—is there anything like absence of avarice?"

'Yes, Sir.'

'I define non-avarice in this wise:—

To the being who has no avarice, does not kill living beings, does not steal, does not commit adultery, does not lie, does not get others to join in these acts, will it not be to his advantage and happiness for a long time?"

'Yes, Sir.'

9. 'What do you think, Sālhas—is there anything like non-hatred?"

'Yes, Sir?"

'I call it non-malevolence.' I define non-hatred in this wise.' The being who does not hate [same as in above para: down to 'for a long time'].

'Yes, Sir.'

10. 'What do you think, Sālhas—is there anything like non-ignorance?"

'Yes, Sir.'

'I call it non-error.'

I define non-ignorance in this wise. The being who is not ignorant [same as in above para: down to 'for a long time?"]

'Yes, Sir.'

11. 'What do you think, Sālhas—are these actions right or wrong?"

'Right, Sir.'

'Sinful or not sinful?"

'Not sinful, Sir.'

'Despised or praised by the wise?"

'Praised by the wise, Sir.'

‘When they are adhered to completely, and are acquiesced in, are they productive of pleasure and happiness or not?’

‘They are productive of pleasure and happiness, Sir.’

12. ‘Sālhas, it is for this reason that I said:—‘do not accept what you hear, [same as in last para: of section 7].’

13. Sālhas, these holy followers who are free from intense desire [same as in 15 section of chapter 65 down to ‘they live spreading their fame’] know thus:—

‘This is so,<sup>1</sup> this is low, this is lofty, (spiritual insight). To him who has obtained, this spiritual insight, there is final Nibbāna.

The mind of him who knows and contemplates thus is released from sensual pleasures, existence, ignorance; he is conscious of his release, that his birth has terminated, that he has lived the righteous life, that his work (of entering the four paths) is done, and that his work to attain Arhatship is over. Then that being knows that there were avarice, anger, and ignorance in him previously, they were sins, and that they exist no longer—this is meritorious.

Thus that being leads a happy life even here, in the consciousness of having relinquished avarice, anger, and ignorance, with which his mind was not previously free.’

## 67.

1. ‘Bhikkhus—there are these three subjects of discourse. What are the three? Discourse with respect to the past—it was so in the past: discourse with respect to the future—it will be so in the future: discourse with respect to the present—it is so at present.

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<sup>1</sup> This is suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering  
Att. p. 451.

2. The speaker may be discerned from the tenor of his discourse, whether he is competent to discuss or not.

B, If the person to whom (1) is put a question to which a direct answer is necessary (2) is put a question to which an answer in detail is necessary, (3) is put a question to which an answer after explaining the question in detail is necessary (4) is put a question to which an answer must be laid side, as it cannot be given, does not answer it on being questioned he is not competent to discuss.

If the person of whom a question is asked answers it directly [same as in previous paragraph omitting 'he is competent to discuss'].

3. The speaker may be discerned from the tenor of his discourse, whether he is competent to discuss or not.

B, If a person of whom a question is asked does not stick to its truth or falsehood,<sup>1</sup> does not determine,<sup>2</sup> confusing a questioner not knowing the opportunity to discuss.<sup>3</sup> This is not a proper person to discuss with.

If a person of whom a question is asked sticks to its truth &c. [same as in previous paragraph omitting 'not'] 'he is competent to discuss.

4. The speaker may be discerned from the tenor of his discourse, whether he is competent to discuss or not.

B, If a person of whom a question is asked replies disconnectedly, or evasively, and displays anger, wrath, and displeasure, he is not a proper person to discuss with.

<sup>1</sup> By tacitly siding with the views of the questioner, when he discovers that his arguments cannot hold ground, and trying to show that his views were contrary to what he held at the beginning of the discussion.

<sup>2</sup> By denying that the reply he had decided to give was the same as that which his opponent, correctly anticipating the tenor of the reply, asked him whether that was not the reply he had decided to give.

<sup>3</sup> When a question is put and correctly replied to the questioner is satisfied, but the replier confuses him by saying, 'this is not the proper reply', and raises doubts in the mind of the questioner.—Att. p. 455.

If a person of whom a question is asked replies connectedly and not evasively, and does not display anger, wrath, or displeasure, he is a proper person to discuss with.

5. The speaker may be discerned from the tenor of his discourse, whether he is competent to discuss or not.

B, If a person of whom a question is asked, evades it by adducing comparisons unconnected with the question, shuts up the questioner by adducing unconnected replies, or laughs at him, beating the palms of his hands against each other, or takes advantage of a slip of the tongue, he is not competent to discuss.

If a person of whom a question is asked does not evade it by adducing comparisons &c, [the reverse of the above para.] he is competent to discuss.

6. The speaker may be discerned from the tenor of his discourse whether he is a gainer or not.

B, If a person of whom a question is asked does not listen to it, he does not gain thereby; if he listens he will gain. He who listens, knows the Noble Path, knows 'this is suffering,' knows 'this is sin,' knows 'this is the Path (to Nibbāna) and becomes acquainted with Nibbāna.'

This is the advantage of a discourse, this is the advantage of deliberation in a discourse, and this is the advantage of listening to a discourse—the release of the mind from clinging to existence.<sup>1</sup>

7. They who are opposed by wrath, fully overcome by wrath, elated by pride, and who try to find out the shortcomings of each other,<sup>2</sup> begin a discourse by detracting from the virtues of the ordinary man, and utter agreeable and disagreeable words.

<sup>1</sup> Anupāda itthassa anupāda iti-catuhi upādānehi agahitvā—freeing the mind from clinging to the attachments.—Att. p. 457.

<sup>2</sup> Or others' faults.

They are pleased at unpleasant talk, at indistinct expressions, at hasty utterances, and the consequent defeat of the other.

Estimable men do not follow this way of talk. A wise man who knows the time to speak, knows what is proper to speak, and what the righteous speak. He speaks agreeably, respectfully, not considering himself to be equal, not arbitrarily, and without prejudice, not picking faults. He is glad at (hearing) good words, and is displeased at what is ill spoken. He does not retort, nor notice indistinct expressions, does not adduce comparisons unconnected with the question, does not shut up the question by adducing unconnected replies, does not utter expressions mixed with truth and falsehood.

The discussions of virtuous people are certainly productive of edification and pleasure. The righteous speak in this wise, and this is their usual talk. The wise man knowing this should speak humbly.<sup>1</sup>

68.

1. 'Bhikkhus—If wandering mendicants professing other creeds thus question you:—'Brethren, there are these three

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<sup>1</sup> They who talk angrily, full of wrath, and proud,  
 Carp at each others' failings when they meet,  
 And take delight in blame and finding fault,  
 And in their rival's fall. But noble men  
 Will never follow practices like these.  
 If there be one, a wise man, fain of speech,  
 He knows the proper time, and speech concerned  
 With righteousness and practice of right talk.  
 Thus speaks a sage, not angry, well-restrained  
 With humble mind, not laying down the law,  
 Nor curious, but wisely speaks fair speech,  
 Welcomes the kindly word, rejects the cruel,  
 Knows no resentment, does not carp at faults,  
 Does not retort nor crush his rival down,  
 Nor from the issue speak. Oh! true it is  
 That good men's words alike instruct and please!  
 Thus speak the good: such is the good man's talk,  
 And, knowing this the wise should humbly speak.



conditions What are the three? Lust, hatred, and ignorance. Brethren, these are the three conditions. Brethren, what is the difference between these three conditions, what is their meaning,<sup>1</sup> what are their variations?' How do you reply to these wandering mendicants when you are thus questioned?'

'Our teaching Lord, is founded on (the principles laid down by) Bhagavā; Bhagavā is its Chief, Bhagavā is its Propounder. Lord, it is well that these conditions are known to you; (explain) and we will bear in mind what you state.'

'Then listen and bear well in mind, and I will explain.'

The bhikkhus replied 'Yes, Lord.' The Bhagavā thus spoke:—

'Bhikkhus, if wandering mendicants professing other creeds [same as in 1st para: down to 'their variations.']

Reply to the wandering mendicants who question you in this wise:—'Brethren, lust is slightly sinful, and its removal is slow; hatred is highly sinful, and its removal is rapid; ignorance is highly sinful, and its removal is slow.

2. Again, friends, what is the cause and what is the reason which engenders lust, or which augments or develops it?

The favourable omen. In him who undevoutly reflects on the favourable omen, there will be lust which will be augmented and developed. Brethren, this is the cause, and this is the reason which engenders lust, or which augments hatred or develops it.

3. Again, friends, what is the cause &c. which engenders hatred?

The unfavourable omen. In him who undevoutly &c. [same as in last paragraph of section 2, down to 'develops it'].

4. Again, friends, what is the cause &c. which engenders ignorance &c?

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<sup>1</sup> In P. T. S. text adhippâyāso. In our books addhipâyō.

Unwise reflection. In him who undevoutly reflects [same as in last para: of section 2 down to 'develops it.']

5. Again, friends, what is the cause and what is the reason which does not engender lust, and which removes lust which has already arisen?

The omen which one relinquishly, considers unfavourable. In him who devoutly reflects on the omen which one considers unfavourable, there will arise no lust, and the lust that has arisen will be removed.

3. Again, friends, what is the cause and what is the reason which does not engender anger, and which removes anger which has already arisen?

Kindness. In him who devoutly reflects on it, there will arise no anger, and the anger that has arisen will be removed.

7. Again, friends, what is the cause and what is the reason which does not engender ignorance, and removes ignorance which has already arisen?

Devout reflection. In him who devoutly reflects, there will arise no ignorance, and the ignorance that has arisen will be removed.

69.

1. There are these three causes<sup>1</sup> of demerit.

What are the three?

Avarice, anger, and ignorance.

Avarice causes demerit; the man with avarice stores up demerit in deed, word, and thought. The man overcome by avarice, seized by avarice, by his evil disposition, by punishing, and imprisoning, by depriving of wealth, by abusing or banishing (others), causes grief; this also is demerit. Thus the man in whom avarice has sprung up, in whom avarice is the root, in whom avarice is the origin, in whom avarice is the motive, stores up these demerits.

<sup>1</sup> Akusalamāla—'sinful principles,' Childers' Dic. p. 221.

2. B, Anger causes demerit [same as in first paragraph substituting 'anger' for 'avarice'].

3. B, Ignorance causes demerit [same as in first paragraph substituting 'ignorance' for 'avarice'].

4. B, This man (who is imbued with avarice or anger or ignorance) is considered one who does not speak opportunely, one who does not speak the truth, one who does not speak reasonably, one who does not speak rightly, one who does not speak with restraint. Why is he thus called? By his power by punishing and imprisoning, by depriving of wealth, by abusing or banishing (others). He despises truth, and does not approve of it, he does not endeavour to unwind an untruth, saying 'this cannot be the Truth.' Therefore this man is called one who does not speak opportunely &c. [same as in para: 1 of this section down to 'with restraint'] This man overcome by demerit, consequent on avarice, anger, and ignorance, lives in this world in vexation, despair, and distress, and after death is born in a state of punishment.

5. B, As if a Sal<sup>1</sup> Tree, or Kihiri<sup>2</sup> Tree or a Kolon<sup>3</sup> Tree top, if covered and entwisted by three Māluwā creepers, would not grow, but would be destroyed; likewise a man overcome by avarice, seized by avarice, lives in this world in vexation, despair and distress, and after death is born in a state of punishment; the man overcome by sins consequent on anger [same as in last paragraph of section 4], the man overcome by sins consequent on ignorance [same as in last para: of section 4].

B, These are the three causes of demerit.

<sup>1</sup> Sal (Sin)—Shorêa Robusta.

<sup>2</sup> Kihiri (Sin)—Grislea Tomentosa.

<sup>3</sup> Kolon (Sin)—Adina Cardifolia.

6. B, These are the three causes of merit. [Sections 7, 8 & 9 are the reverse of the above, treating of the benefits resulting from eschewing avarice, anger, and ignorance].

10. B, In this man the demerit resulting from lust is destroyed, extirpated, as a Palmyra tree<sup>1</sup> is extirpated from the ground on which it stood, annulled, and will not spring up in future; he will live in this world and attain to Nibbāna<sup>2</sup> without vexation, despair, or distress. In this man the demerit resulting from hatred [same as above]. In this man the demerit resulting from ignorance, [same as above].

11. B, If a Sal Tree, or a Kihiri Tree, or a Kolon Tree were entwined and entwisted by three Māluwā creepers, if a person were to bring a spade and a basket, and cut the roots of the three creepers, and dig around them, and remove all the roots up to those even of the size of a tubular stalk of a Sevenna<sup>3</sup> plant. If he were to cut the creeper and having cut it, if he were to hew it in pieces, and dry them in the air and sun, and burn them into ashes, and waft the ashes and sift them in a strong breeze, or float them down a rapidly flowing stream, the creeper would be removed, destroyed extirpated, annulled, as a Talipot tree from the ground on which it stood, and it would not spring up in future.

Likewise in this man the demerit resulting from avarice is destroyed [same as in section 10], the demerit resulting from hatred is destroyed [same as in section 10], the demerit resulting from ignorance is destroyed [same as in section 10].

B, These are the three causes of merit.

<sup>1</sup> Illustrating total destruction, as when a Palmyra tree is uprooted, not a part of it will grow on the spot where it stood.

<sup>2</sup> This death is explanatory of final passing away and entry into Nibbāna. Parinibbāyati appatisandhikā. Relinquishing rebirth in another world.—Att. p. 461.

<sup>3</sup> Usira—(Sin.) the Sevenna—*Andropogon Muricatus*; the fragrant root of this plant is used for perfuming cases, clothes &c.

## 70.

1. Thus I heard. Once Bhagavā was residing at the Pubbārāma, the storied-building of Migāra Mātu at Sāvattthi. Then Visākhā Migāra Mātu on the Uposatha day<sup>1</sup> approached Bhagavā and having worshipped Him sat on one side. Bhagavā thus spoke to Visākhā Migāra Mātu who sat on one side:—

‘Visākhā, where have you come from this noon?’<sup>2</sup>

‘Lord, I am observing to-day as a fast day’.

‘Visākhā, there are three fasting days. What are the three?’

The fast similar to the action of the herdsmen, the fast similar to that of the naked ascetics, and the fast similar to that of the holy disciples.

2. Visākhā, what is the fast similar to the action of the herdsmen?

It is just as if in the evening the herdsmen should deliver over the cattle to the owners and thus ponder:— ‘To-day the cattle grazed and drank water in such and such a place, to-morrow the cattle will graze and drink water in such and such a place.’ Likewise in this dispensation one who fasts, thus ponders:—‘I had this (kind of) hard and soft food to-day. I will have this (kind of), hard and soft food to-morrow.’ He spends the day with a mind imbued with this covetous desire. In this manner, this fast similar to the action of the herdsmen is not productive of full fruit, nor full good results, nor full brilliance, nor full display.

3. Visākhā, what is the fast similar to that of the naked ascetics?

There is a set of ascetics called Nighanṭha and they cause their followers to observe the fast thus—‘come, friend, do not kill any living beings existing beyond a hundred yojanas from the eastern side, western side, northern side and southern

<sup>1</sup> For full particulars of this Buddhist Sabbath day.—See Childers’ Pāli Dic. p. 535.

side.' Thus they are enjoined to be kind and compassionate to beings in one quarter, and they are enjoined to be non-compassionate and unkind to beings in another quarter. And they cause their followers to observe the fast thus:—'Come lay aside all your garments and say thus—'I am nothing to nobody anywhere and nobody is anywhere anything to me.' His father and mother are aware that he is their son, and he is aware that they are his mother and father. His wife and children know that he is their husband and father, and he knows that they are his wife and children. His servants know that he is their master, and he knows that they are his servants.' Thus, when they should be enjoined to keep the fast truly, they are made to do so falsely. I call this false (procedure); at the termination of the night, he takes possession of his belongings again. This I call thievish (procedure). Visākhā—this is the fast of the naked ascetics. In this manner, this fast of the naked ascetics is not productive of full fruit, nor full good results, nor full brilliance, nor full display.

4. Visākhā, What is the fast of the holy disciples?

Purifying the stained mind by a process.

How is the stained mind purified by a process?

Visākhā, In this dispensation, the holy disciple thus meditates on the virtues of the Tathāgata,—'The Bhagavā is sanctified, all wise, endowed with knowledge and conduct, happy, knowing the universe, pre-eminently a charioteer of men whose passions have to be quelled, the Teacher of gods and men, enlightened and venerable.' The mind of him who thus meditates on (the virtues of) the Tathāgata, is purified and is filled with joy, the obstacles to a religious life in his mind are removed, just as, an unclean head of hair is purified by a process.

Visākhā, How is an unclean head of hair purified by a process? By the use of nell-paste, fuller's earth, water, and the energetic labour of a man. Likewise a (passion) stained mind can be purified by a process. How is a stained mind purified by a process?

In this dispensation the holy disciple thus ponders:—‘The Bhagavā is [same as in section 4 down to ‘the hindrances in his mind are removed’]. This disciple is said to be keeping the fast;<sup>1</sup> in honour of the Bhagavā; he is said to be dwelling with the Bhagava, his mind is purified at the thought of the Bhagavā, and is filled with joy, and the hindrances in his mind are removed.

5. Visākhā, a stained mind can be purified by a process.

How is a stained mind purified by a process?

In this dispensation the holy disciple thus meditates on the virtues of the Dhamma. ‘The Dhamma is well defined by the Bhagavā. It is attended with results immediate, and without lapse of time, it is inviting,<sup>2</sup> it is full of import, it should be acquired individually by the wise.’ The mind of him who thus meditates on (the virtues of) the Dhamma, is filled with joy, the hindrances in his mind are removed, just as an unclean body is purified by a process.

Visākhā, How is an unclean body purified by a process?

By use of a toilette stone,<sup>3</sup> toilette powder, and by water, and by a man’s energetic labour. Likewise a stained mind can be purified by a process.

How is a stained mind purified by a process?

In this dispensation the holy disciple thus meditates on the virtues of the Dhamma. ‘The Bhagavā has well defined the Dhamma [same as in previous para: down to ‘and the hindrances in his mind are removed’]. This is called the fast

<sup>1</sup> Brahmuposatham upavasatīti—Brahma vuccati Sammā Sambuddho Brahma Uposatho tassa guṇānussarāna varena ayam uposatho Brahma Uposatho nāma.—He observes the Brahma Uposatha—The Sammā Sambuddha is called Brahma—the fast in contemplation of His virtues is therefore called the Brahma Uposatha—Att. p. 463.

<sup>2</sup> Ehipassiko—lit: that which bids come and see—it is inviting not hidden.—See Jas: Alwis’ Contr: to Or: Literature p. 239.

<sup>3</sup> Sottinca—taking a kuruwindaka stone, pulverizing it, mixing, it with wax, rolling it into balls, boring them, and passing a string through them rubbing the string on the back, holding either end.—Att. 463.

in contemplation of the [virtues of] the Dhamma by the holy disciple; he is said to be in contemplation of the Dhamma, his mind is purified at the thought of the Dhamma, and is filled with joy, and the hindrances in his mind are removed.

6. How is a stained mind purified by a process?

In this dispensation the holy disciple thus ponders on the virtues of the Sangha. 'The disciples of the Bhagavā are well conducted, they live uprightly, prudently, and peaceably, they are (classed collectively into) four pairs or eight individuals, they are fit objects of charity, are deserving of hospitality, and are worthy of being offered unto. They (stand) to men (in the place of) a merit-producing field.' His mind is pleased at pondering on the (virtues of the) Sangha, and is filled with joy, the hindrances in his mind are removed, as when a stained vestment is purified by a process.

How is a stained vestment purified by a process?

By the use of a boiling pot, alkali, cow dung and water, and a man's energetic labour. Likewise a stained mind can be purified by a process?

7. Visākhā, How is a stained mind purified by a process?

In this dispensation, the holy disciple thus ponders on his own morality:—'My vows are unbroken, faultless, unvaried, unspotted, productive of freedom, praised by the wise, unattached to passion, productive of concentration'. As he thus ponders on his morality, his mind is pleased and is filled with joy, and the hindrances in his mind are removed, just as a stained mirror is purified by a process.

How is a stained mirror purified by a process?

By the use of oil, ashes, a brush, and a man's energetic labour. Thus a sinful mind is purified by a process.

How is a sinful mind purified by a process?

In this dispensation the holy disciple thus ponders on his morality [same as in previous paragraph down to 'concentration']. This is called the fast in contemplation, by the holy disciple; he is said to be (at one) with his morality, his mind is purified at the thought of his morality and is filled with joy, and the hindrances in his mind are removed.



Thus a stained mind is purified by a process.

8. Visākhā, A stained mind can be purified by a process. In what manner?

In this dispensation the holy disciple thus ponders on the virtues of devas—‘there are the Cātummahārājika devas, there are the Tāvātimsa devas, there are the Yāma devas, there are the Tusita devas, there are the Nimmānarati devas, there are the Paranimitavasavatti devas, there are the Brahmakāyikā devas, and those living higher (than their habitations). As by faith [in the doctrines] these devas after quitting this existence were born in those worlds, so I possess the same faith. As by piety (in accordance with the doctrines) these devas, after quitting this existence were born in those worlds, so I possess the same piety. As by knowledge these devas, after quitting this existence, were born in those worlds, so I possess the same knowledge. As by liberality these devas, after quitting this existence, were born in those worlds, so I possess the same liberality. As by wisdom these devas, after quitting this existence were born in those worlds so I possess the same wisdom.’ The mind of him who ponders on the faith, piety, knowledge, liberality, and wisdom of these devas and compares theirs with his own, is purified and the stains in it are destroyed, as gold that is stained is purified.

Visākhā, how is gold that is stained purified?

By the use of the furnace, salt sediment, red chalk, blow pipe, tongs and a man’s energetic labour. Thus gold that is stained is purified by a process. Likewise a mind that is stained is purified by a process.

How is a mind that is stained purified by a process?

In this dispensation, the holy disciple ponders on the virtues of the devas [same as in 2 para: of section 8 down to ‘the stains in it are destroyed’]. This is called the fast in remembrance of the devas; he lives(at one) with the devas, he has faith in the devas, and joy arises, and the hindrances in his mind are removed. Likewise a stained mind is purified by a process.

9. Visākhā, the holy disciple ponders in this wise.—‘The Arhats, as long as they live, will not take away life, abstain from taking away life, have laid aside the sticks, have laid aside the instruments of murder, are ashamed (at sin) are compassionate, and live with a merciful spirit towards all creatures. I also during this night and during this day abstain from &c. [same as in above paragraph from ‘will not’ down to ‘all creatures’]. In this manner, I follow the example of the Arhats, and I observe (this) fast.

10. The Arhats, as long as they live, avoid taking what is given with thievish intent, abstain from taking what is given with thievish intent, take what is given honestly, are content with what is given, and exist in an honest spirit. I also during this night and during this day abstain from &c. [same as in above paragraph from ‘avoid taking’ down to ‘an honest spirit’]. In this manner I follow the example of the Arhats, and I observe this fast.

11. The Arhats, as long as they live, forsaking immorality lead a virtuous life, live as celibates, and free from the practise of laymen—sexual intercourse. I also during this night and during this day abstain from &c. [same as in above paragraph down to ‘intercourse’]. In this manner I follow the example of the Arhats, and I observe this fast.

12. The Arhats, as long as they live, avoid lying, abstain from lying, are truthful, never swerve from the truth, are firm in speech, are trustworthy, and do not deceive the world. I also during this night and during this day abstain from &c. [same as in above paragraph down to ‘this fast’].

13. The Arhats, as long as they live, avoid the use of spirituous and fermented liquor, which leads to intoxication, and sluggishness. I also during this night and during this day abstain from &c. [same as in above paragraph down to this fast].

14. The Arhats, as long as they live, have one meal a day, abstain from food at night, abstain from taking food at a wrong time. I also during this night and during this day abstain from &c.

15. The Arhats, as long as they live, abstain from dancing, singing, instrumental music, worldly amusements, adorning themselves with garlands and scents, and decking themselves with toilette perfumes. I also during this night and during this day abstain from &c.

16. The Arhats as long as they live avoid high beds<sup>1</sup> and seats, and large beds<sup>2</sup> and seats, and sleep lowly on a bed or on a mattress made of grass. I also during this night and during this day &c. In this manner I follow the example of the Arhats, and I observe this fast; Visākhā, this is the fast of the holy disciples, it is productive of much fruit and much merit, many good results, much brilliance, and much display.

17. What amount of full fruit, full results, full brilliance and full display?

If any one were to rule with splendour and supremacy the countries of Anga, Magadha, Kāśi, Kosala, Vajji, Malla, Ceti, Vanga, Kuru, Pancāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, Kamboja,<sup>3</sup> replete with the seven treasures, it would not be worth one sixteenth of the merit that would accrue to an observer of the eight vows. Why? Earthly felicity, Visākhā, is trifling in comparison with heavenly bliss.

18. Visākhā, fifty years of men's life are equivalent to one night and day of the Cātummahārājika devas, thirty of whose nights make a month, twelve of those months make a year, five hundred of those years make up the age of a Cātummahārājika deva. This is what happens. If a man or woman were to observe the eight vows, he would be born

<sup>1</sup> Uccāsayana—beds beyond the prescribed dimensions.

<sup>2</sup> Mahāsayana—beds with coverlets, the use of which is prohibited—Att. p. 466.

<sup>3</sup> See particulars of these sixteen great countries—in an article by Dr. Rhys Davids. "Some notes on the political divisions of India when Buddhism arose."—Journal of the Pāli Text Society 1896–1901 p. 70.

after death with the Cātummahārājika devas. This is why I declare that earthly felicity is trifling in comparison with heavenly bliss.

19. A hundred years of men's life are equivalent to one night and day of the Tāvatisma devas, thirty of whose nights make a month, twelve of these months make a year, one thousand of these heavenly years make up the age of the Tāvatisma devas. This is what happens. If a man or woman were to observe the eight vows, he would be born after death with the Tāvatisma devas. This is why I declare that earthly felicity is trifling in comparison with heavenly bliss.

20. [Same as in the previous paragraph dealing with the ages of the Yāma devas; 200 years of men are with them one night and day, and 2000 of these heavenly years make up their age].

21. [Same as in the previous paragraph dealing with the age of the Tusita devas; 400 years of men are with them one night and day, and 4000 of these heavenly years make up their age].

22. [Same as in the previous paragraph dealing with the age of the Nimmanarati devas; 800 years of men are with them one night and day, and 8000 of these heavenly years make up their age].

23. [Same as in the previous paragraph dealing with the Parinimmita vasavatti devas; 1600 years of men are with them one night and day, and 16000 of these heavenly years make up their age]. Visākhā, this is why I declare that earthly felicity is trifling in comparison with heavenly bliss.

24. [He who has taken the 8 vows]. Does not kill, does not steal, does not lie, does not drink, he is free from the high immorality of intercourse with women, he does not eat at night, and at the prohibited times. He does not adorn himself with flowers nor use scents, but sleeps on a low bed, or on the prepared floor, or on a mattress of grass. This is called the Fast with the observance of the Eight Vows.

This has been declared by the Buddha Who has terminated sorrow (as the path to the termination of sorrow). The Sun and the Moon the sight of which is pleasant to the eye, move about shedding their lustre within certain boundaries and dispelling darkness, and shine on the Firmament.

Within this Cakkavāla there are pearls, gems, cats eyes, singi gold,<sup>1</sup> kañcana gold,<sup>2</sup> jāta gold,<sup>3</sup> hataka gold;<sup>4</sup> all these are not worth one sixteenth part of the merit resulting from a fast with the eight vows, as the multitude of stars is not worth one sixteenth of the rays of the single Moon. Therefore the virtuous man and woman who observe the fast with the eight vows, and perform merit productive of results are born without reproach in Heaven.<sup>5</sup>

End of Mahā Vagga.—THE SECOND.

<sup>1</sup> Singi—gold nuggets found in the shape of horns.

<sup>2</sup> Kañcana—gold discovered in hills

<sup>3</sup> Jāta—gold of the colour of Buddha's person.

<sup>4</sup> Hataka—gold removed and collected by ants.—Att: p. 467.

<sup>5</sup> [He who has taken all the Precepts Eight]

Kills not, nor steals, nor lies, nor does he drink,  
Free from the heinous sin of intercourse  
With womankind; nor does he eat at night  
Or at forbidden seasons; nor with flowers  
Adorn his person, nor use scents; but sleeps  
On a mat spread on the ground. This is the Fast  
With the Observance of the Precepts Eight.  
Thus by the Buddha (The Enlightened One)  
Who hath all sorrow ended, as the Path  
To end all sorrow, this hath been declared.  
The sun and moon, the sight of which is pleasant,  
Move to and fro, and in fixed bounds give light,  
Dispelling gloom and shining in the heavens.  
Within this cakkavāla there are pearls,  
Gems, cats-eyes, singi gold, kañcana gold,  
Hataka and jāta gold—yet all of these  
One quarter of a quarter are not worth  
Of merit gained, resulting from the Fast  
With the Observance of the Precepts Eight:

Just—

## 71.

## 1. Origin at Savatthi.

Then a wandering ascetic Channa, approached the Venerable Ānanda. Having approached Ānanda, and being pleased with him, after exchanging words of greeting he sat on one side. Channa, who sat on one side, thus addressed the Venerable Ānanda:—

‘Brother Ānanda, do you enjoin the abandonment of lust, anger, and ignorance.’ ‘We enjoin the abandonment of lust, anger, and ignorance.’ ‘Brother, what evil result have you seen in lust, anger, and ignorance that you enjoin their abandonment?’

2. Brother, the being that is inflamed by lust, with mind overcome by lust, controlled by lust, acts to his own disadvantage, to the disadvantage of others, and to his own disadvantage and that of others, and suffers the sorrow and grief resulting from (a mind attached to) lust. When he gets rid of lust, he does not act to his own disadvantage, to the disadvantage of others, to his own disadvantage and that of others, and does not suffer the sorrow and grief resulting from (a mind attached to) lust.

[a]. Brother, the being that is inflamed by lust, sins by act, word, and thought. The being that is not inflamed by lust does not sin by act, word, and thought.

[b]. the being that is inflamed by lust does not truly know how to act to his own advantage, to the advantage of others, or to his own advantage and that of others. The being that is not inflamed by lust knows how to act to his own advantage &c.

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Just as the light of multitudes of stars  
 One quarter of a quarter is not worth  
 Of all the light shed by the Moon alone.  
 Therefore the man of virtue and the woman  
 Who keep the Fast and keep the Precepts Eight,  
 Performing merit fruitful of results,  
 In the heaven-world are born without reproach.

[c]. Brother, lust is productive of uncertainty, mental blindness and stupidity; it extinguishes good sense,<sup>1</sup> savours of vexation, and is an impediment to the attainment of Nibbāna.

[d]. The being that is inflamed by anger (same as in above four paragraphs).

[e]. the being that is inflamed by ignorance, (same as in above four paragraphs).

The being that is not inflamed by ignorance, considers to his own advantage, to the advantage of others, to his own advantage, and that of others.

[f]. The being that is inflamed by ignorance sins by act, word, and thought. The being that is not inflamed by ignorance &c.

[g]. The being that is inflamed by ignorance does not know of his own advantage, of the advantage of others, of his own advantage and that of others. The being that is not inflamed by ignorance knows of his advantage &c.

[h]. Brother, ignorance is productive of uncertainty, and mental blindness &c.

[j]. Brother, having seen the evil consequences of lust we enjoin its renunciation, having seen the evil consequences of anger we enjoin its renunciation, having seen the evil consequences of ignorance we enjoin its renunciation.'

3. 'Brother (Ānanda), is there any course or any practice for the renouncing of lust, anger, and ignorance?'

'Brother, 'There is a course and practice for the renouncing of lust, anger and ignorance.'

'Brother (Ānanda), what is that course or what is that practice?'

'It is this Noble Eightfold Path, Right belief &c. This is the course and this is the practice for the renouncing &c.

<sup>1</sup> Pannānirodhiko--Kammassakap, Jhānap, Vipassanāp.—Att. p. 467.

Brother, (Ānanda), the course is excellent, the practices are excellent for the renouncing &c. Brother Ānanda, it is injudicious to defer (their observance).'

## 72.

1. On one occasion the Venerable Ānanda was living at the Ghositārāma at the town Kosambi.

Then a certain lay disciple of a religious mendicant approached Ānanda. Having approached Ānanda, and worshipped him, he sat on one side. Being seated on one side, he thus spoke to the Venerable Ānanda:—'Sir, by whom has the Word been well spoken to us, who are those who conduct themselves rightly in the world, and who are happy?'

Then, householder, I ask you this question; as you think right, so explain it. What do you think, householder? If any one preaches to us for the renunciation of lust, anger and ignorance, is that well spoken or not; what do you consider?'

'Sir, if any one preaches &c. [down to 'ignorance'] it is well spoken. I consider it in this wise.'

2. 'What do you think, householder? if any conduct themselves so as to renounce lust, anger, and ignorance, are they well conducted or not; what do you consider?'

'Sir, if any conduct themselves &c. [down to 'ignorance'] they are well conducted. I consider it in this wise.'

3. 'What do you think, householder? If any renounce lust, and extirpate it like a Palmyra tree, annul it, and will not allow it to spring up in future; if any renounce anger &c. (same as in the beginning of this para:) if any renounce ignorance &c. (same as in the beginning of this para:) are they happy or not? What do you consider?'

'Sir, if any renounce lust &c. [as in above paragraph] to 'they are happy'. This is what I consider.'

4. 'Householder, you thus admit that if any persons



preach the renunciation of lust, anger, and ignorance, that word is well spoken; if any persons renounce lust, anger, and ignorance, they are well conducted; and if any persons renounce lust, anger, and ignorance as they extirpate a Palmyra tree &c. (as above) they are happy.' 'Sir, it is wonderful, Sir, it is mysterious. You have not appreciated your own doctrine, nor depreciated that of others; you have dwelt on the point, you have expanded the question, you do not assume to possess these virtues.'

5. 'Sir, Ānanda, you preach to renounce lust, anger, and ignorance, and it is well said. You conduct yourself renouncing lust, anger, and ignorance, and you are well conducted. You renounce lust, anger, and ignorance, and you are well conducted.'

6. Sir, it is well said, it is well said. It is as if one should set up that which is overthrown, or reveal that which is hidden, as if the way were pointed out to one benighted, or as if a lamp were lighted in darkness to enable those who have eyes to see the various forms. In such a manner has the Venerable Ānanda preached the doctrines in many ways. Venerable Ānanda, I go to that Bhagavā as my Guide, the Law, and the Order, [as our guides]. May the blessed Ānanda consider me from hence forward to the end of my life as a lay devotee who relies on the three Guides.'

## 73.

1. Once on a time the Bhagavā was residing at the Nigrodhārāma at Kapilavatthu, of the Sākya country. At that time the Bhagavā had recovered from an illness, and his recovery was recent. Then the Sākya king Mahānāma proceeded to where Bhagavā was. Having approached Bhagavā and worshipped Him, he sat on one side. The Sākya Mahānāma who was seated on one side thus spoke to Bhagavā:— Lord Bhagavā, I know from a long time past Your preaching; that the man whose thoughts are fixed has knowledge, and that the man whose thoughts are not fixed has not knowledge

Lord, does tranquillity come first, and then knowledge, or knowledge first and then tranquillity?

2. Then Ānanda thought thus, 'the Bhagavā has recovered from an illness, and his recovery is recent; this Mahānāma the Sākya has asked a very abstruse question from the Bhagavā; would it not be well if I were to take the Sākya Mahānāma aside and preach to him?'

Then the Venerable Ānanda, having taken the hand of the Sākya Mahānāma<sup>1</sup> and leading him aside, thus spoke to him.

3. Mahānāma, has the Bhagavā treated of the morality of these under training and of the Arhats; has the Bhagavā treated of the tranquillity of those under training and of the Arhats; has the Bhagavā treated of the wisdom of those under training and of the Arhats?

4. Mahānāma, what is the morality of those under training?

If a Bhikkhu were to be virtuous. [See 4 para: of chapter 4 of Duka Nipāta].

Mahānāma, this is called the morality of those under training.

5. Mahānāma, what is the tranquillity of those under training?

If a Bhikkhu. [see 5 para: of chapter 63 of the Tika Nipāta].

Mahānāma, this is called the tranquillity of those under training.

6. Mahānāma, what is the wisdom of those under training?

If a Bhikkhu were to live knowing that this is suffering, this is the cause of suffering, this is the extinction

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<sup>1</sup> Mahānāma was the uncle of Buddha. Bahāyam gaheṭvā' means that Ānanda touching the Sākya King with his right fore finger and making a sign to him to come, lead him aside.—Att. p. 468.

of suffering. This is called the wisdom of those under training. Thus, Mahānāma, the holy disciples imbued with morality, tranquillity and wisdom, live by extinguishing the passions, and by concentrating the mind, and with the wisdom of one who has attained the fruitions (Arhatship) by the extinction of desire.

Thus, Mahānāma, the Bhagavā has preached on the morality of those under training, and of the Arhats, the tranquillity of those under training, and of the Arhats, the knowledge of those under training, and of the Arhats.'

## 74

1. Once on a time the Venerable Ānanda was residing in the Kūṭāgāra Sālā in the Mahā Vana at Vesālī. Then the Licchavis Abhaya and Paṇḍitakumāra proceeded to where Ānanda was, and having worshipped him sat on one side. The Licchavi Abhaya who sat on one side thus addressed Ānanda:—

'Sir, Niganṭha, the son of Nāta, professes to be omniscient, all-seeing, and to possess a thorough insight given by knowledge: saying that when he moves about or stands, or sleeps or is awake, he incessantly possesses a thorough insight given by knowledge. To expiate acts already committed,<sup>1</sup> he has enjoined rigid asceticism, he has enjoined the non-commission of fresh acts in order to destroy their causes. Thus by extinguishing actions, sorrow is extinguished, by extinguishing sorrow, pain is extinguished, and by extinguishing pain, all worldly sorrow is extinguished. By this means, by this way of purity which is productive of immediate results, inviting and full of import, there will be an end of all worldly sorrow. Sir, what does Bhagavā say to this?'

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<sup>1</sup> Purāṇānam kamnānam ti—āyuhita kammā—Sins accumulated. Att. p. 468.

2. 'Abhaya, that all-knowing, all-seeing, holy, all-wise Bhagavā has well preached these three undecaying (permanent) purities<sup>1</sup> for purifying beings, for removing grief and lamentation, for dispelling grief and sorrow, for the attainment of the Paths, and for the realization of Nibbāna. What are the three?

Abhaya, in this dispensation, a Bhikkhu is virtuous and "well-disciplined (same as in Duka Nipāta, chap: iv. sec: 5) he adopts and trains himself in the precepts, he does not commit fresh acts,<sup>2</sup> but by suffering again and again for his past acts, he expiates them, by this way of purity, productive of immediate results, inviting, full of import and to be acquired individually by the wise.

Abhaya,<sup>3</sup> the Bhikkhu, who is thus virtuous (same as in Tika Nipāta chap: lxiii. sec: 5 from 'abstain from desires to—'arrives and lives in the Fourth Jhāna). He does not commit fresh acts &c. (same as in above para: section 2).

Abhaya, the Bhikkhu who is thus virtuous lives by extinguishing the passions, and by concentrating the mind, and with the wisdom of one walking in the paths by the extinction of desire. He does not commit fresh acts &c. (same as in previous para: from 'he does not commit fresh acts' down to 'by the wise'). These are the three purities.

'Abhaya, that all knowing, all seeing, holy &c. (same as in 2 para: of this chapter.)

3. When this was thus spoken, the Licchavi Pandita-kumāra thus spoke to the Licchavi Abhaya:—

'Friend, are you not satisfied with the good words well spoken by the Venerable Ānanda?'

1 Nijjarā visuddhiyā—the practice to extinguish worldly attachments; because it extinguishes worldly attachments, it is called nijjarā: because it purifies (beings) from worldly attachments it is called nijjarā visuddhiyā.—Att. p. 469.

<sup>2</sup> i. e. acts that lead to worldly sorrow.

<sup>3</sup> In our books the word 'Sākho', in the Text in this para: is omitted.

‘Friend, why not? If one were not satisfied with the good words well spoken by Ānanda, his head would be cleft in two.’

## 75.

1. Then the Venerable Ānanda approached Bhagavā &c. Then the Bhagavā thus addressed the Venerable Ānanda.

‘Ānanda, if you sympathise with a friend or companion, a relative, or blood relative, willing to enquire, you should advise them to, direct them to, and fix their thoughts on three subjects. What are the three?’

2. Those who are endowed with faith in the Buddha should be convinced, encouraged, and established in this way:- the Bhagavā is sanctified, all-wise, endowed with knowledge and conduct, happy, knowing the universe, pre-eminently a charioteer of men whose passions have to be quelled, the Teacher of gods and men, enlightened and venerable.

Those who are endowed with faith in the Dhamma should be convinced, encouraged and established, in this way:- the Dhamma is well defined by the Bhagavā, it is attended with results immediate and prospective, it is inviting, it is full of import, it should be acquired individually by the wise.

Those who are endowed with faith in the Saṅgha should be convinced, encouraged, and established in this way:- The Saṅgha are well conducted, they live uprightly, prudently and peaceably, they are (classed collectively into) four pairs or eight individuals, they are fit objects of charity, are deserving of hospitality, and are worthy of being offered unto. They (stand) to men (in the place of) a merit-producing field.

3. Ānanda, though there may be variation in the four elements, Earth, Water, Fire and Air, there is no variation in the Holy Disciple who is convinced of the virtues of Buddha.

There is this variation. There is no possibility that

the Holy Disciple who is convinced of the virtues of Buddha will be born in hell, as an animal or as a peta.

4. Ānanda, though there may be &c. [as in 3rd para. down to 'virtues of the Dhamma']. There is this variation<sup>1</sup> &c. Though there may be &c. [as in 3rd para: down to 'virtues of the Sangha']. There is this variation &c.

" Ānanda, if you sympathize with a friend, a companion, a relative or blood relative, willing to enquire, you should advise them, direct them to, and fix their thoughts on these three subjects."

## 76.

1. Then the Venerable Ānanda &c.

Then the Venerable Ānanda, who sat on one side, thus addressed Bhagavā:—

'Lord, it is said 'existence, existence'; to what extent does existence (extend)?'

'Ānanda, if no act has been performed to merit reward in the world of sensual existence, would the world of sensual existence be known?'

'No, Lord.'

'Ānanda, thus merit (and demerit) is the field, the consciousness arising with them is the seed, desire is the water. In the beings who are (overpowered) with the fetters of ignorance, and entangled by desire—consciousness arises; and they are born again in the world of sensual existence. In this wise they are reborn successively. Thus, Ānanda, there is existence.'

2. 'Ānanda, if no act has been performed to merit reward, would the world of corporeal existence be known?'

'No, Lord.'

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<sup>1</sup> Annathattam ti—pasādam 'gatim—No change in faith and birth and no birth in hell for an Ārya Sāvaka.—Att. p. 469.

‘Ānanda, thus merit is the field &c. [as in above para: with the exception of ‘they are born in the world of corporeal existence’].

3. ‘Ānanda, if no act has been performed to merit reward in the world of formless existence, would the world of formless existence be known?’

‘No, Lord.’

‘Ānanda, thus merit (and demerit) is the field &c. [as in previous paragraph, with the exception of ‘they are born in the world of formless existence’].

‘Ānanda, thus there is existence.’

77.

This chapter is exactly similar to 76, with the substitution of the words ‘thoughts’ (cetanā) for patthanā.

78.

1. The same origin (as in above chapter). Then the Bhagavā thus addressed the Venerable Ānanda sitting on one side:—

‘Ānanda, will all religious practices, austere living, celibacy, convictions, be productive of good results?’

Lord, ‘It is difficult to reply that they are all absolutely so.’ ‘Ānanda, then separate them.

2. ‘Such religious practices, austere living, celibacy, and convictions by which demerit is increased and merit is decreased, are not productive of good results. Such religious practices, austere living, celibacy and convictions by which demerit is decreased and merit is increased, are productive of good results’.

When Ānanda said this, the Master agreed (with his assertion).

3. Then the Venerable Ānanda (saying) ‘the Master agreed with me,’ rose from his seat, and having worshipped and reverently saluted the Bhagavā, went away.

4. A short while after Ānanda had left, the Bhagavā summoned the Bhikkhus:—‘Bhikkhus, Ānanda is still under training. Yet it is not easy to get one equal to him in wisdom.’

79.

1. Then the Venerable Ānanda &c.

Then the Venerable Ānanda, who sat on one side, thus addressed Bhagavā:—

Lord, ‘There are three sweet odours that travel with the wind and not against it. What are the three?’

The sweet odour of the root,<sup>1</sup> of the stem and of the flower.

These three sweet odours travel with the wind, and not against it. Is there any sweet odour that travels with the wind, against it, and both with and against it?’

‘There is, Ānanda.’

2. ‘What is it, Lord?’

‘In this world, Ānanda, ‘the (fame) sweet odour of a man or woman living in a village or town, who has gone to Buddha, the Word, and the Order as his guides, who has refrained from killing, stealing, adultery, lying, and indulgence in strong drink, who is religious and virtuous, who lives the household life with thoughts devoid of avarice, gives liberally, has a ready hand at giving, is fond of giving, admits supplication by the needy, and is fond of the distribution of meals. His virtues are praised by the Samanās and Brāhmanas of the various regions who say:— ‘The man or woman living in that village or town has gone to the Buddha &c. (as in previous paragraph). The gods and those who are not men, praise his virtues:—the man or woman &c.’

Ānanda, this is the sweet odour that travels with the wind, against it, and travels with and against it.’

<sup>1</sup> Mūlagandho.



3. The odour of flowers travels not against the wind, nor that of sandal, nor the fragrant powder of frankincense<sup>1</sup> or jessamine: the fame (odour) of righteous men travels with and against the wind. The virtuous man's sweet odour is spread abroad in all directions.'<sup>2</sup>

80.

Then the Venerable Ānanda &c.

Then the Venerable Ānanda, sitting on one side thus spoke to Bhagavā:—

'Lord, I have heard from you and have accepted this fact in your presence:—

Abhibhu, the disciple of (the Buddha) Sikhi standing in the world of Brahma caused his voice to be heard in a thousand Cakkavāla. How far can the Bhagavā cause his voice to be heard?'

'Ānanda, he (Abhibhu) was a disciple, but the Tathāgata's powers are innumerable.'

2. A second time the Venerable Ānanda thus spoke to the Bhagavā:—'Lord, I have heard [same as in above para:] down to 'thousand Cakkavāla'].

A third time the Venerable Ānanda thus spoke to Bhagavā:—'Lord, I have heard [same as in above para: down to 'thousand Cakkavāla'].

'Ānanda, have you heard of the thousand smaller Cakkavāla?'

<sup>1</sup> (Sin.) Tuvarylā Tabernie montana coronarea.

<sup>2</sup> Nor scent of flowers nor scent of sandal-wood  
Nor fragrant powder of tuvaralā,

• Nor jessamine, can be borne against the wind.  
But with the wind, and 'gainst the wind is borne  
The odour of the righteous man: all ways  
The odour of the virtuous man is spread.

‘Bhagavā, this is the time to explain it. Teacher, this is the time to explain it. What the Bhagavā shall preach, the disciples will listen to, and bear in mind.’

‘Then, Ānanda, listen, and bear well in mind. I will preach.’

The Venerable Ānanda replied ‘Yes! Lord’. Then Bhagavā thus spoke:—

‘As far as the glittering sun and moon revolve in their course, lighting up the divisions, one thousand such (distances) is a lokadhātu. In one thousand of those lokadhātu, there are a thousand moons, a thousand suns, a thousand meru king of mountains, a thousand jambudīpa, a thousand aparagoyāna, a thousand uttarakuru, a thousand pubbvidēha, four thousand great seas, four thousand guardian gods, a thousand cātumahārāja heavens, a thousand tāvatimsa heavens a thousand yāma heavens, a thousand tusita heavens, a thousand nimmanarati heavens, a thousand parinimmitavasavatti heavens, a thousand brahma worlds. Ānanda, this is called the one thousand smaller cakkavāla. One thousand of these thousand smaller cakkavāla is called a divisahassi majjhima lokadhātu. One thousand of these majjhima lokadhātu is called a tisahassi or mahāsahassi lokadhātu. Ānanda, the Tathāgata can cause his voice to be heard in the tisahassi lokadhātu, or still further if he chooses.’

4. ‘Lord, how can the Bhagavā cause his voice to be heard in the tisahassi mahāsahassi lokadhātu, or still further he chooses?’

‘The Tathāgata emits a luminous appearance (of his body) to the tisahassi lokadhātu, and when the beings there see this appearance, the Tathāgata raises his voice, and causes it to be heard (amongst them). Ānanda, this is the way in which the Tathāgata causes his voice to be heard in the tisahassi lokadhātu or still further if he chooses.’

5. When this was said the Venerable Ānanda thus replied to Bhagavā:— ‘Certainly it is a gain to me, certainly it is a great gain to me; my Teacher possesses supernatural powers and lustre.’

When this was said, the Venerable Udāyi thus spoke to the Venerable Ānanda. ‘Ānanda, what is it to thee, if thy Teacher possesses supernatural powers?’

Then the Bhagavā thus spoke to Udāyi. ‘Udāyi, do not say so, do not say so. If Ānanda were to die without attaining Arhatship yet by this gladness of heart, he would be born seven times as king of the gods, and would be a Universal Monarch of this Jambudīpe seven times. Nevertheless, Udāyi, Ānanda will die after attaining Arhatship in this life.’

[Ānanda Vagga]—The Third.

81.

1. B, There are three modes of practice to be undergone by and belonging to a Samana. What are the three?

Practising the higher morality, practising ecstatic meditation, and practising the great wisdom. These are the three modes of practice to be undergone by and belonging to a Samana. Bhikkhus, you should therefore thus determine:—‘We must be keen in training ourselves in the higher morality, in ecstatic meditation, and higher wisdom.’ Therefore, Bhikkhus, you should thus determine.

2. <sup>1</sup>As if an ass were to closely follow a herd of cattle, crying, ‘I am a bull, I am a bull!’ He has not the colour, nor the voice, nor the feet that a herd of cattle has. Likewise in this dispensation. some Bhikkhu follows the company of Bhikkhus saying, ‘I am a Bhikkhu, I am a Bhikkhu.’ He has no wish to practise the higher morality, to practise ecstatic meditation, and to practise the greater wisdom like the other Bhikkhus. He follows the company of Bhikkhus saying, ‘I am a Bhikkhu! I am a Bhikkhu!’ Bhikkhus, you should therefore thus determine:— We must be keen in practising the higher morality, ecstatic meditation, and greater wisdom.’ ‘Bhikkhus, you should therefore thus determine.’

<sup>1</sup> This is arranged as a separate Chapter in the Att.

## 82.

1. There are three preliminary duties (to be observed) by a husbandman. What are the three?

In this world, a husbandman first fairly ploughs and levels his field with a leveller's board, and sows it with seed paddy in season, and waters and drains it in due time. These are the three preliminary duties (to be observed) by a husbandman.

2. Likewise there are three preliminary duties (to be observed) by a Bhikkhu. What are the three?

Practising the higher morality, practising ecstatic meditation, and practising the greater wisdom. Therefore you should thus determine:—‘We must be keen in practising the higher morality, ecstatic meditation, and greater wisdom.’ Bhikkhus, you should therefore thus determine.’

## 83.

Thus I heard. Once on a time the Bhagavā was residing at the Temple Kūṭāgāra Sāla in Mahavane at Vesāli. Then a Bhikkhu who was of Vijjian family approached Bhagavā &c. The Bhikkhu who sat on one side thus addressed Bhagavā:—‘Lord, a recital has to be made once in fifteen days of these more than a hundred and fifty precepts. Lord, I am unable to do so.’

‘Bhikkhu, can you keep these three precepts:—practising the higher morality, practising ecstatic meditation, and practising the greater wisdom?’

‘Lord, I can.’

2. ‘Bhikkhu, then keep them? You who practise the higher morality, ecstatic meditation, and the greater wisdom, will abandon lust, anger and ignorance, and when you have abandoned lust, anger and ignorance you will not commit any sin, nor resort to a bad act.’

3. A short while after, that Bhikkhu practised the higher morality, ecstatic meditation, and the greater wisdom,

abandoned lust, anger and ignorance and did not commit any sin nor commit a bad act.<sup>1</sup>

## 84.

1. Then a Bhikkhu approached Bhagavā, and standing on one side the Bhikkhu thus addressed Bhagavā:—

‘Lord, it is said, such an one is under training: what constitutes one under training?’

‘One is training himself, therefore he is called one who is under training.’

‘In what is he training himself?’

‘In the higher morality, ecstatic meditation, and the greater wisdom. He is called a Sekha because he trains himself in these three.’

The Sekha, who is under training, and who goes in the direct road,<sup>2</sup> first attains to the knowledge of the Paths, and then the Fruitions, and becomes possessed of the certain assurance, that it is a positive cessation from the bonds of human passion.<sup>3</sup>

## 85.

1. Bhikkhus who are anxious for their well-being recite the one hundred and fifty and more precepts once in fifteen days. All these precepts are included in these (principal)

<sup>1</sup> Akusalam tam nakarissasi papam tam nesavissasi:—these convey almost the same meaning.

<sup>2</sup> That is the four Paths:—Uju maggo vuccati ariya maggo. Att. p. 478.

<sup>3</sup> The Sekha, who the training undergoes  
 • And travels on the straight-forth Path, at first  
 Attains the knowledge of the Paths, and next  
 Its fruits, and thereby wins the certainty  
 That from the fetters of all human lusts  
 'Tis positive cessation.

precepts. What are the three? Training in the higher morality, ecstatic meditation, and the greater wisdom. These are the three principal precepts in which all these precepts are included.

2. In this dispensation, if a Bhikkhu were to be a fulfiller of the precepts, and were to attain self-concentration and wisdom to a certain extent; if he were to be guilty of non-observance of even some of the minor or unimportant details of canonical law, he would rise therefrom (stainless). What is the cause? I do not pronounce him unholy. He lives firmly and remains stedfastly observing, and living in conformity with, the precepts of fundamental morality, and by extinguishing three attachments, he becomes a Sotapanno is not born in the four hells, is certain to (attain the three other paths and) benefit thereby.

3. In this dispensation, if a Bhikkhu were to be a fulfiller of the precepts, and were to attain self-concentration and wisdom to a certain extent; if he were to be guilty of non-observance of even some of the minor or unimportant details of canonical law, he would rise therefrom (stainless). What is the cause? I do not pronounce him unholy. He lives firmly and remains stedfastly observing and living in conformity with the precepts of fundamental morality, by extinguishing the three attachments, and reducing lust, anger and ignorance, he becomes a Sakadāgāmi, terminating sorrow by coming into this world only once more.

4. In this dispensation, if a Bhikkhu were to be a fulfiller of the precepts, and were to attain self-concentration and wisdom to a certain extent [same as in 3 paragraph down to 'fundamental morality']. By extinguishing the five attachments that lead to birth in the Kāma bhava, he is born without parents<sup>1</sup> and attains the state of an Anāgāmi and

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<sup>1</sup> By the opapātika's always being born in the Suddhāvāsa heavens, here is meant their attaining Arhatship without being born in other worlds.

dies (having attained Arhatship) without being born again outside that pure abode.<sup>1</sup>

5. In this dispensation, if a Bhikkhu were to be a fulfiller of the precepts, and were to attain self-concentration, and wisdom [same as in 3 paragraph down to 'fundamental morality']. He lives by extinguishing the passions, and by concentrating the mind, and with the wisdom of one walking in the paths by the extinction of desire.

B, Therefore those who observe a portion of the above precepts obtain the result (of such observance) and those who observe all the precepts the result (of such observance). These precepts I declare are not barren.

# 86.

Bhikkhus who are anxious for their well-being recite the one hundred and fifty and more precepts bi-monthly.

All those precepts are included in three (principal) precepts.

What are the three?

Training in the higher morality, the ecstatic meditation and the greater wisdom. All those precepts are included\* in these three (principal) precepts.

2. In this dispensation [same as in 2 paragraph of chapter 85 down to 'the three attachments']—he becomes a Sattakkhattu parama [a section of the Sotapanno] is reborn [seven times at most], and passing through and transmigrating in the deva worlds, and the world of men, will make an end of his suffering. By his extinguishing the three attachments he becomes a Kolankola [a section of the Sotapanno] he proceeds from birth to birth, and in two or three births [up to his sixth birth] terminates his suffering. By his extinguishing the three attachments he becomes an Ekabijjī [a section of the Sotapanno] and in one more birth only in this world

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<sup>1</sup> For a brief but lucid explanation of these States see Kerne's Manual of Buddhism pp. 52, 53.

terminates his suffering. By his extinguishing the three attachments, by the attenuation of lust, hatred and ignorance, he becomes a Sakadāgāmi; returning only once to this world, he will make an end of suffering.

3. In this dispensation [same as in 3 paragraph of chapter 85 down to 'the precepts of fundamental morality']. By his extinguishing the five attachments [of the Kāma bhava,] he becomes an Uddhamsota and ascends the stream of existence till he reaches the Akanitṭhā. By his extinguishing the five attachments [&c. of the Kāma bhava] he becomes a Sasamkāra parinibbhāyi [a section of the Anāgāmi] and makes an end of suffering unspontaneously.<sup>1</sup> By his extinguishing the five attachments [of the Kāma bhava], he becomes an Asamkāra parinibbhāyi [a section of the Anāgāmi] he makes an end of suffering spontaneously. By his extinguishing the five attachments he becomes an Upahacca parinibbhāyi (a section of the Anāgāmi) and ceases to exist after half the time that he should have lived, expires. By extinguishing the five attachments, he becomes an Antaraparinibbhāyi [a section of the Anāgāmi] and ceases to exist before half the time that he should have lived expires.

4. In this dispensation [same as in 4 paragraph of chapter 85 down to 'the principles of fundamental morality']. He lives by extinguishing the passions, and by concentrating the mind, and with the wisdom of one walking in the paths by the extinction of desire (attains Arhatship).

B, Therefore those who observe a portion of the above precepts obtain the result (of such observance) and those who observe all the precepts obtain the result (of such observance) and those who observe all the precepts the result (of such observance). These precepts I declare are not barren.<sup>2</sup>

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<sup>1</sup> Samsamkārika—Unspontaneously as a result of some inducement by another, or example set by another. Childer's p. 455.

<sup>2</sup> Particulars as regards these holy beings are given at length in page 479 of the Att.



## 87.

‘Bhikkhus who are anxious [same as in chapter 86 up to the end of the 12 paragraph].

2. In this dispensation, if a Bhikkhu were to be a fulfiller of the precepts, and were to attain self-concentration fully; if he were to be guilty of non-observance [down to ‘the precepts of fundamental morality’]. He lives by extinguishing the passions, and by concentrating the mind, and with the wisdom of one walking in the paths, by the extinction of desire.

3. If he do not attain to, or realise, the above state (of extinguishing the passions) by his extinguishing the five attachments he ceases to exist (Antarāparinibbāyi:) before his proper life-time expires. If he do not attain to, or realise, the above state (by extinguishing the passions) by his extinguishing the five attachments he ceases to exist (Upahaccāpari:) after his proper time has expired. If he do not attain to or realise the above state (of extinguishing the passions) by his extinguishing the five attachments, he makes an end of suffering (sasamkāra pari:) spontaneously. If he do not [same as above down to ‘extinguishing the five attachments’], he makes an end of suffering (Sasamkāripari:) unsponaneously. If he do not [same as above down to extinguishing the five attachments]. he ascends (Uddhamsota) the stream of existence till he reaches the Akanitṭhā. If he do not &c. he becomes a Sakadāgāmi, returning only once to the world, and makes an end of suffering. If he do not &c. he becomes an Ekabījī is reborn once in the world of men, and makes an end of suffering. If he do not &c. he becomes a Kolankola proceeding from birth to birth and in two or three births terminates his suffering. If he do not he becomes a Sattakhatuparama, transmigrating passing through—is reborn in the deva worlds, and in the world of men seven times he makes an end of suffering.

. B, Therefore, those who observe a portion of the above precepts obtain the result [of such observances] and those who observe all such observances is reborn]. These precepts, I declare, are not barren.

## 88.

B, There are three precepts. What are the three?

Training in the higher morality, the ecstatic meditation, and the greater wisdom.

What is training in the higher morality?

• In this dispensation, if a Bhikkhu were to be pious, an observer of moral practices according to the precepts, confining himself to lawful resorts and (avoiding) unlawful resorts, fearing even minor sins, and taking them upon himself he exercises himself in the moral precepts.

What is ecstatic meditation.

[See translation of 2 section of 2 paragraph of chapter 58 Tika Nipāta].

What is the greater wisdom?

[See translation of 5 paragraph of chapter 58 Tika Nipāta].

These are the three precepts?

## 89.

1. This chapter is similar to chapter No. 88 with the exception of the following].

What is the greater wisdom?

The Bhikkhu who lives by extinguishing the passions and by concentrating the mind, and with the wisdom of one walking in the paths, by the extinction of desire.

This is called the greater wisdom. These are the three precepts.

The Bhikkhu who is energetic, resolute, and firm, and who practises Jhāna, is sensible, and keeps watch over the senses, practises training in the higher morality, the ecstatic meditation and the greater wisdom. Controlling his senses as he practised them before so likewise he practises them after.

As he looks with disdain on the lower parts of his body, so does he look on the upper parts of his body. As he looks on the upper so also on the lower. As he practises them during the day so also he practises them during the night.

This is styled (by the wise) the practice of a Sekha, (one who is under-training) and an observer of the precepts, leading a pure life, having attained to a knowledge of the four truths, firm, and having completed the observance of the precepts. The destruction finally of the mind of (an Asekha) one who has been released from desire is like a lamp that is blown out.<sup>1</sup>

## 90.

1. Once on a time the Bhagavā was travelling in Kōsala from place to place with a large retinue of bhikkhus, and arrived at the town Paṅkadhā of the Kosalas.

Then the Bhagavā stayed at the town Paṅkadhā of the Kosalas.

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- 1 The Bhikkhu that is full of energy,  
 Resolved and firm, and Jhāna practiseth,  
 Is wise, and o'er the senses keepeth watch,  
 The higher moral training practiseth  
 And greater wisdom: with his sense controlled,  
 Just as he practised them before, so after;  
 And just as after, so likewise before:  
 As on the body's lower parts he looks  
 With scorn, so looks he on the upper parts:  
 As on the upper parts, so on the lower:  
 As in the day, so in the night doth he.  
 Wise men call this the practice of the Sekha.  
 He who observes the precepts, step by step,  
 And purely lives,—in this world him they call  
 'All-knowing, firm, and knowing of the Paths'.  
 By the cessation of his consciousness,  
 Freed by destruction of desire, his mind  
 Ceases to flicker, like a lamp blown out.

At that time the Bhikkhu Kassapagotta was a resident of Paṇkadhā. At that time the Bhagavā was teaching and inducing the bhikkhus to attend to, and stirring up, and gladdening the minds of the bhikkhus, with a religious conversation (in connection with the three precepts). Then Kassapagotta, the Bhikkhu was unforbearing and discontented, as the religious conversation in connection [with the three precepts] that the Bhagavā was holding, and inducing (the bhikkhus) to attend to, and stirring up, and gladdening the minds of the bhikkhus, was exceedingly minute.

2. Then the Bhagavā after staying as long as desired at Paṇkadhā, proceeded to Rājagaha, and at that time he lived at the Gijjakūṭa hill at Rājagaha; shortly after the Bhagavā had left, Kassapagotta the Bhikkhu felt restless and grieved (and thought)—‘It is certainly a loss to me, certainly not a gain to me, I have ill-gotten, not well gotten, as I was unforbearing and discontented as the religious conversation (in connection with the three precepts) that the Bhagavā was holding and inducing (the bhikkhus) to attend to, and stirring up, and gladdening the minds of the bhikkhus, was exceedingly minute. What if I were to proceed to where Bhagavā was, and mention to Him my vexation and discontent?’

3. Then the Bhikkhu Kassapagotta, having put the seats and bedding in order, and taking his bowl and robes proceeded to the Gijjukūṭa Hill where Bhagavā was, and having arrived and worshipped, sitting on one side thus spoke to Bhagavā:—‘Lord, once you were at Paṇkadhā the town of the Kosalas. You were holding &c., [down to ‘exceedingly minute’]. Then the Bhagavā staying &c., down to [‘proceeded to Rājagaha’]. Then shortly after you had left, I felt restless and grieved (and thought) &c., [down to ‘my vexation and discontent’]. As an offence overpowers an ignorant, foolish, sinful man, I was vexed and discontented as the religious conversation &c. [down to ‘was exceedingly minute’]. Lord Bhagavā, accept (forgive) this offence of mine to restrain me from committing it in future.’

4. Kassapa, as your offence certainly overpowered you, as an ignorant, foolish and sinful man, and you were vexed and discontented &c. [down to 'was exceedingly minute']. Kassapa, as you discovered your offence and expiated it rightly, we forgive you. It is to the prosperity of this dispensation if an offender having discovered his offence, were to atone for it, and restrain himself from committing it in future.

5. 'Kassapa, if a Thera<sup>1</sup> were not fond of observing the precepts, true and real, and were not to speak well of the observance of the precepts, were not to induce bhikkhus who are unobservant of the precepts to observe them, were not to speak well at the proper time, of the true qualities of those who observe the precepts, I would not praise that Thera. What is the cause? If the Teacher were to praise him, other bhikkhus would associate with him.

If any bhikkhu were to associate with him, he will share his views. If any were to share in his views, it would be to their disadvantage and grief for a long time. Kassapa, I do not therefore praise such a Thera.

6. Kassapa, if a Majjhima<sup>2</sup> [same as above].

If a Navaka<sup>3</sup> [same as above].

7. [The reverse of section 5].

8. [The reverse of section 6].

#### Samana Vagga—The Fourth.

91.

1. B, There are three urgent duties of a cultivator. What are the three?

He quickly ploughs and levels his field; after quickly ploughing and levelling his field, he quickly sows the seed; after quickly sowing, he admits and lets out the water.

<sup>1</sup> Thera—A senior Bhikkhu.

<sup>2</sup> Majjhima—A middle aged Bhikkhu.

<sup>3</sup> Navaka—A (sāmanera) young Bhikkhu.

These are the three urgent duties of a cultivator. He has no power or authority to get his corn to grow to-day, to produce the ear to-morrow, and ripen it the day after to-morrow. There will be a time when his seed will be grown, and in ear, and ripe in due season.

2. Likewise there are three urgent duties of a bhikkhu. What are the three?

Undertaking to train himself in the higher morality, the ecstatic meditation, and the greater wisdom. These are the three urgent duties of a bhikkhu.

He has no power or authority to release his mind from clinging to the desires (āsawas) to-day, to-morrow, or the day after. There will be a time for him which he can take to train himself in the higher morality, the ecstatic meditation and the greater wisdom and to release his mind from clinging to the desires (āsawas).

B, Therefore you should thus contemplate, we should be eager in training ourselves in the higher morality, in ecstatic meditation, and the greater wisdom.' You should thus contemplate.

## 92.

1. B, The ascetics teaching adverse doctrines enjoin these separations. What are the three?

Separation from a desire to obtain robes, separation from a desire to obtain alms, separation from a desire to obtain habitations. The ascetics teaching adverse doctrines thus separate themselves from a desire to obtain robes—they wear hempen cloth, coarse mixed cloth, clothes thrown away from corpses, clothes thrown away, clothes made from the bark of trees,<sup>1</sup> black antelope hides, cloth made from a split black antelope hide,<sup>2</sup> coverings made of blades of kusa „grass

<sup>1</sup> Tiritā [Sinh. Ritisumbula]—*Symplocos Racemosa*.

<sup>2</sup> With the claws &c. complete.

cloth made of fibre, coverings made of scantlings, cloth made of human hair, cloth made from the hair of a horse, cloth made of owl-wings. This is the separation from a desire to obtain robes that the ascetics, teaching adverse doctrines, enjoin.

The ascetics teaching adverse doctrines thus enjoin a separation from a desire to obtain alms—they eat pot herbs, rice called amu,<sup>1</sup> wild rice, scrapings from leather, gums, rice, powder, scum of boiling rice, refuse of grain, grass, dung, they sustain themselves with wild roots, and fruit, and fruit and leaves that drop down. This is the separation from a desire to obtain alms that the ascetics teaching adverse doctrines, enjoin.

The ascetics, teaching adverse doctrines, thus enjoin a separation from a desire to obtain habitations—they resort to the wilderness, or go under trees, or to cemeteries, or to a shed in a forest, an open ground, a stack of straw, or a straw shed. This is the separation from a desire to obtain habitations that the ascetics enjoin.

These are the three solitudes (for relinquishing the above three desires) that the ascetics teaching adverse doctrines enjoin.

2. In this dispensation there are three solitudes to a bhikkhu. What are the three?

If a bhikkhu were to be virtuous and has eschewed and separated himself from his vices, if he be a believer, and has eschewed and separated himself from his unbelief, if he be an Arhat and has eschewed and separated himself from his attachments, he will have solitude.

A bhikkhu who has obtained solitude (in the above manner) has attained perfection, excellence, purity, and has established himself in the (three) Sāra Dhamma.

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<sup>1</sup> Samaka—[Sinh. Amu]—Paspalum scrobiculatum.

3. As a cultivator's field turns out successful (because) he cuts it quickly, he collects the crop quickly, stacks it quickly, heaps it quickly, treads it quickly, removes the straw quickly, removes the chaff quickly, dries quickly, collects quickly, pounds quickly, removes the husks quickly, the corn belonging to that cultivator is excellent, perfect, clean and choice.

• Likewise a bhikkhu becomes pious, thus his impiety is removed, and he becomes a recluse therefrom; he becomes a right believer, and his wrong belief is removed, and he becomes a recluse therefrom; he attains Arhatship, and all his passions are removed, and he becomes a recluse therefrom:—this is called the bhikkhu who is perfect, excellent, pure, and one who has established himself in the (three) Sāra Dhamma.

4. As in autumn when the sky is clear and cloudless, the sun dispels all darkness, drying the firmament, and shines and glitters, and spreads his rays; likewise, directly a holy disciple receives the pure and spotless Eye of the Law<sup>1</sup> he renounces the three fetters of the heresy of individuality, doubt, affection of rites; further, he abstains from two things covetousness and hatred. Abstaining from desires and sin with reflection and investigation, he enters and remains in the 1st Jhāna where there is ecstasy and serenity resulting from seclusion. If a holy disciple were to die then, he would be free from the fetters which cause a being to be reborn in this world.

### 93.

1. There are three assemblies. What are the three?

The religious assembly (of the holy persons), the divided assembly, and the united assembly.

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<sup>1</sup> Dhamma cakku—The state of a Sottapatti.



What is the assembly of the holy persons?

In this dispensation, if an assembly have not many needs, be firm in the three precepts, and be abstainers from implication in the besetting sins, and be constantly engaged in the seclusion of the body, seclusion of mind, detachment of the mind (from human passion i. e. Nibbāna) and use bodily and mental efforts to attain to paths yet unattained, or to acquire the exertions unacquired, to look into the doctrines not looked into. If the followers were to imbibe the same views and various callings, and have not many needs, and be firmly religious, and be prominent in non-implication in the besetting sins, &c. [down to 'doctrines not looked into']:—This is called the assembly of the holy persons.

2. What is the divided assembly?

In this dispensation, if bhikkhus were to be disunited, quarrelsome, disputing, wounding one another with sharp swords of words—this is called the divided assembly.

3. What is the united assembly.

In this dispensation, if bhikkhus were to be friendly, harmonious, not disputing with each other, and looking at each other in concord, and united as milk with water—this is called the united assembly.

4. If any assembly of bhikkhus were to be friendly, harmonious, not disputing with each other, and looking at each other in concord, and united as milk with water, that assembly will then store up much merit, and those bhikkhus will lead an estimable life—that is, they will be pleased with each other; as their minds are released, there will be joy to minds that are released as the sentient being is quieted, the sentient being who is quieted enjoys bliss, and the mind that is quieted is tranquillised.

5. As the water of heavy rain, falling on the top of a hill, gradually descends, filling up the mountain streams and and crevices, then the water ways, and small and large rivers, then the sea; likewise if an assembly of bhikkhus were to

be harmonious, not disputing with each other, and looking at each other in concord as milk with water, that assembly will then store up much merit, and those bhikkhus will lead an estimable life—that is they will be pleased with each other, as their minds are released; as the sentient being is quieted, the sentient being who is quieted enjoys bliss, and the mind that is quieted is tranquillised. These are the three assemblies.

## 94.

1. A good thorough-bred horse is fit for, useful to, and is a part and parcel of, a king's retinue, in three qualities.

What are the three?

The thorough-bred horse should be handsome, powerful, and swift. A good, thorough-bred horse with these three qualities, is fit for, useful to, and is a part and parcel of a king's retinue.

2. Likewise a bhikkhu with three qualities, is a fit object of charity, is deserving of hospitality, and is worthy of being offered unto, and he (stands) to men (in the place of) a merit-producing field. What are the three?

A bhikkhu should be handsome (of good repute) powerful (in energy) and swift (in discernment).

3. How can a bhikkhu be handsome?

• If in this dispensation, a bhikkhu were to be pious, an observer of moral practice according to the precepts, confine himself to lawful resorts, and (avoid) unlawful resorts, is afraid of even minor sins, and taking them upon himself, exercise himself in the moral precepts, he will be a bhikkhu that is handsome.

4. How can a bhikkhu be powerful?

If in this dispensation, a bhikkhu were to live zealously in refraining himself from sinning, and in acquiring merit, is strong (in wisdom) and makes strenuous exertions

to perform good deeds, and does not throw off his calling,<sup>1</sup> he will be a bhikkhu that is powerful.

5. How can a bhikkhu be swift?

If in this dispensation a bhikkhu is aware that 'this is suffering, this is the origin of suffering, this is the extinction of suffering, these are the means for the extinction of suffering,' he will be a bhikkhu that is swift.

A bhikkhu with these three qualities is a fit object of charity &c. [down to 'a merit-producing field'].

95.

[This chapter is exactly like the previous one save the fifth paragraph].

5. How can a bhikkhu be swift (in wisdom)?

If in this dispensation, a bhikkhu were to extinguish the five attachments of the Kāmabhava, and were born abnormally<sup>2</sup> (in the Suddhāvāsa) and were to attain Arhatship without being born again outside those pure abodes:—this is the bhikkhu that is swift (in wisdom). A bhikkhu with these three qualities &c.

96.

[This chapter is exactly like the previous one save the fifth paragraph].

5. How can a bhikkhu be swift (in wisdom)?

<sup>1</sup> Anikkhittadhuro, atthapitadhuro, paggahitadhuro, aggaphalam arahattam appatvā viriyadhūram na nikkhippiassāmi—One who does not relinquish his calling, clings to his calling, and does not give up his calling till he attains the blissful state of Arhat. Att. p. 484.

<sup>2</sup> Opapātika—a being who springs into existence in another world without the intervention of parents and therefore as it were uncaused, and seeming to appear by chance.—Prof. Davids' Bud. Suttas p. 213.

If in this dispensation, a bhikkhu were to live by extinguishing the passions, and by concentrating the mind, and with the wisdom of one walking in the paths, by the extinction of desire:—this is the bhikkhu that is swift (in wisdom.) A bhikkhu with these three qualities &c.

## 97

1. B, A new cloth of [Makaci<sup>1</sup>] fibre is ugly, unpleasant to the touch, and is of small value. A moderately old cloth of [Makaci] fibre is ugly, unpleasant to the touch, and is of small value. A worn out cloth of [Makaci] fibre is ugly, unpleasant to the touch, and is of small value. A worn out cloth is used to wipe kitchen utensils, or thrown on to the dust heap.

2. Likewise I declare, an immoral and sinful new bhikkhu to be ugly. As a new cloth of [Makaci] fibre is ugly. I compare this person to that cloth.

If any one were to follow him, to associate with him, to associate with him repeatedly, and follow his example, it would be to his pain and sorrow for a long time. This touch (association) with him I declare to be unpleasant, as the cloth of [Makaci] fibre is unpleasant to the touch; I compare this person to that cloth.

If he were to receive from any one robes, food, bedding and medicines, the giver will not obtain much reward or much merit. I declare him to be of small value. As cloth of the [Makaci] fibre is of small value, I compare this person to that cloth.

3. Likewise I declare a sinful Majjhima; likewise I declare a sinful Thera to be ugly &c. (same as in 2nd para: down to the end of it).

4. If a Thera of this standing were to chastise one in the midst of an assembly of bhikkhus, they would thus reply:—

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<sup>1</sup> Makaci—[Sinh: Hana] Sanseveria Zeylanica.

'Don't you see that you should yourself be chastised?' That Thera, displeased and angry, makes use of such expressions to the assembly of bhikkhus that they discard him, just as a cloth of [Makaci] fibre is thrown on to the dust heap.

98.

[This Chapter is the reverse of the previous one, a moral and virtuous bhikkhu being compared to a valuable Kāsi cloth].

99.<sup>1</sup>

1. B, If any one were to say thus:—'this person commits an act and he will suffer accordingly'—if that were the case, there would be no (use in leading a) life of holiness, and there would be no opportunity of putting an end to sorrow. If any one were to say thus:—'this person commits an act for which he is worthy to suffer'—if that were the case there would be (use in leading a) life of holiness, and there would be an opportunity of putting an end to sorrow.<sup>2</sup>

If in this world a person commit a minor sin, he may be carried into hell. Again if in this world a person commit a similar minor sin, which were to meet its reward in this life, he would not suffer even a little in the next birth,<sup>3</sup> far from suffering heavily.

<sup>1</sup> This Chapter has been translated by Mr. Warren in his Buddhism in Translations.—p. 218.

<sup>2</sup> What is meant here is that it is wrong to say that a person will be rewarded in accordance with every act that he performs, since by the commission of highly meritorious acts, minor offences go unrewarded, the merits accruing from the former not affording opportunities for the expiation of the latter [see Loṇaphala and Kahapana Suttas]. Nevertheless, if a person commit a heinous offence he will be duly rewarded, unlike the case of minor offences. According to this teaching there are acts which are rewarded, and which are unrewarded.

<sup>3</sup> Nānumpi khāyatitī anumattampi dutiye atthabhāve vipākam nadetthi, the signification of nānumpi kāhyatitī is: it will not be atoned for in the second birth. Att. p. 406

2. What sort of a person will be carried into hell though if he were to commit a minor sin?

A person who does not practise the meditations on the impurity of the body, does not practise the meditations to obtain morality, tranquillity and wisdom, is inferior in good qualities, and is insignificant, and lives in sorrow (having committed a minor sin). A person of this sort will be carried into hell even if he were to commit a minor sin.

What sort of a person will not suffer even a little in the next birth, though he were to commit a minor sin, and were to merit its reward in this life?

A person who practises the meditations on the impurity of the body [the reverse of the 2nd para: of section 2 of this chapter].

3. B. If a person were to cast a grain of salt into a cup with a little water, what do you think? Does not the little water get saltish?

Yes, Lord.

What is the cause?

Because the water in the cup is little, it gets saltish.

If a person were to cast a grain of salt into the river Ganges, what do you think? Does it get saltish on account of this grain of salt?

No, Lord.

What is the cause?

Because the river Ganges is a large body of water, it will not get saltish on account of this grain of salt.

In this manner though a person were to commit a minor sin, he will be carried into hell, and though a person were to commit a minor sin, and were to merit its reward in this life, he would not suffer even a little in the next birth, far from suffering heavily.

4. What sort of person will be carried into hell, even if he were to commit a minor sin?

[See paragraph 2nd of this chapter, of which this is a repetition].

5. A person in this world is imprisoned for (misappropriating) half of a kahāpana, for (misappropriating) a kahāpana, for (misappropriating) one hundred kahāpana. A person in this world is not imprisoned &c. (the reverse of the above paragraph).

What sort of a person is imprisoned for (misappropriating) half of a kahāpana &c? A person is poor, has little grain, has little wealth. A person of this sort is imprisoned for (misappropriating) half of a kahāpana &c.

What sort of a person is not imprisoned for (misappropriating) half of a kahāpana &c? A person is rich, has much grain, has much wealth &c. A person of this sort is not imprisoned for (misappropriating) half of a kahāpana &c.

Likewise a person will be carried into hell even if he were to commit a minor sin. And a person will not suffer even a little in the next birth, if he were to commit a minor sin, and were to merit its reward in this life.

6. [This is a repetition of paragraph 2 of this chapter which see].

7. For instance, a goat-owner or goat-killer can kill or imprison or fine a man that steals a goat, and cannot kill or imprison or fine another man that steals a goat.

What sort of a thief can the goat-owner or goat-killer kill &c?

A man that is poor, has little grain, and little wealth. A goat owner or goat-killer can kill &c. a man of this sort.

What sort of a thief cannot the goat owner or goat killer kill &c?

A man that is rich, has much grain and much wealth, a king, or a minister. A goat owner or goat killer cannot kill &c. a person of this sort. He has to pursue a different

course. He has to implore with his joined hands raised to the forehead thus—'Venerable Sir, return me my goat or its value.

Likewise a person will be carried into hell, even if he were to commit a minor sin. And a person will not suffer even a little in the next birth, if he were to commit a minor sin, and were to merit its reward in this life.

\* 3. [This is a repetition of section 2 of this chapter, which see].

If any one were to say thus:—'this person commits an act and he will suffer accordingly'—if that were the case there would be no (use in leading a) life of holiness, and there would be no opportunity of putting an end to sorrow. If any one were to say thus:—'this person commits an act for which he is worthy to suffer,' if that were the case there would be (use in leading a) life of holiness, and there would be an opportunity of putting an end to sorrow.

# 100.

1. B. Gold (ore) is much mixed with dirt, earth, sand, and gravel. It is put into a trough and washed, fairly washed and repeatedly washed by a washer or his servant, when it is freed from its impurities, it is less mixed with dirt, the small bits of sand, and the large pieces of gravel remaining.

It is put into a trough washed, fairly washed and repeatedly washed, and when it is freed from its impurities, it is (then) fine, the minute bits of gravel and the black dust remaining.

It is put into a trough washed, fairly washed and repeatedly washed, and after it is freed from its impurities, the golden sand alone remains.

2. It is then cast into a crucible by a goldsmith or by his servant, and blown (to melt), finely blown, repeatedly blown. It is melted, fairly melted, not very well melted, not melted for use, and is not free from stains, is not soft,



and not fit for work, does not glitter, is liable to break, and cannot be twisted for good work.<sup>1</sup>

There is a time when the goldsmith or his servant blows (to melt it), blows fine, blows repeatedly. Then it is melted, fairly melted, very well melted, melted for use, and is free from stains, is soft, fit for work, glitters, is not liable to break, and could be twisted for good work, and could be used for various ornaments that the maker chooses to turn out, such as strings, ear-rings, bracelets, or gold chains.

3. Likewise a bhikkhu who is addicted to (Samādhi) contemplation, is possessed to a considerable degree of the impurities of sins of deed, word, and thought. The meditative and wise bhikkhu renounces them, gets rid of them, destroys them, extinguishes them. When they are thus renounced and got rid of, destroyed and extinguished, he is possessed to a lesser degree of the impurities of thoughts of lust, thoughts of hatred, thoughts of cruelty.

The meditative and wise bhikkhu renounces them, gets rid of them, destroys them, extinguishes them. When they are thus renounced, got rid of, destroyed and extinguished, he is possessed to a still lesser degree of the impurities of thoughts of relatives, thoughts of states, and thoughts relative to words ill-spoken.<sup>2</sup>

The meditative and wise bhikkhu renounces them, gets rid of them, destroys them, extinguishes them. When they are thus removed and destroyed &c.

4. Afterwards the qualities of reflection are left.<sup>3</sup> That self-concentration [with the qualities of reflection] is not tranquil, is not excellent, is not a state of repose attained to after the gradual extinction of the passions, is not pure concentration, but a state attained to by the (forcible) restraint of

<sup>1</sup> The word in the text should be *naca* not *ca*, p. 254.

<sup>2</sup> *Aho vata mam pare nam avajāneyyunti*—may no one speak ill of me. Att. p. 487.

<sup>3</sup> *Dhammavitakkā nama dasavipassanāpakkilesa vitakkā*—the ten reflections that pollute vipassanā bhāvanā. Att. p. 487.

the passions. There is a time when the [vipassanā] thought is fixed within, settled, concentrated, subordinated to Nibbāna. That self-concentration is tranquil, excellent, is a state of repose attained to after the gradual extinction of the passions, is pure concentration, being a state attained to not by the forcible restraint of the passions; if the mind is fixed on the acquirement of any object, that object will be attained.

5. <sup>1</sup> If he wishes to exercise, one by one, each of the different Iddhi, being one to become multiform, being multiform to become one, to become visible or to become invisible, to go without being stopped to the further side of a wall, or a fence or a mountain as if through air, to penetrate up and down through solid ground, as if through water, to walk on the water without dividing it as if on solid ground, to travel cross-legged through the sky like a bird on wing, to touch and feel with the hand even the sun and the moon, mighty and powerful though they be, and to reach in the body even up to the heaven of Brahma; in that state of self-concentration if the mind is fixed in the acquirement of any object, that object will be attained,

6. If he desires to hear with clear and heavenly ear, surpassing that of men, sounds both human and celestial whether far or near; in that state of self-concentration, if the mind is fixed on the acquirement of any object, that object will be attained.

7. If he desires to comprehend by his own heart the hearts of the [holy beings and] others to discern the passionate mind to be passionate, and the non-passionate mind to be non-passionate, the angry mind to be angry, and the peaceable mind to be peaceable, the deluded mind to be deluded and the wise mind to be wise, the dormant thoughts to be dormant, and the scattered thoughts to be scattered, the lofty mind to be lofty, and the low mind to be low, the less

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<sup>1</sup> We have adopted Prof: Davids translation of parts of these paragraphs from the Bud: Suttas (Akāṅkheyya S.) p. 214.

sublime thoughts to be less sublime, the sublime thoughts to be sublime, the steadfast mind to be steadfast, and the wavering to be wavering, the free mind to be free, and the enslaved mind to be enslaved, in that state of self concentration, if the mind be fixed on the acquirement of any object, that object will be attained.

8. If he desires to be able to call to mind—his various temporary states in days gone by, such as one birth, two births, three, four,.....a hundred, a thousand or a hundred thousand births, his births in many an æon of destruction, in many an æon of renovation, in many an æon of both destruction and renovation (so as to be able to say):—‘In that place such was my name, such my family, such my caste, such my subsistence, such my experience of comfort or of pain, and such the limit of my life; and when I passed from thence I took form again in that other place, where my name was so and so, such my family, such my caste such my subsistence, such my experience of comfort or of pain, and such my term of life; and from thence I was born here—thus I am able to call to mind my various temporary states of existence in days gone by’—in that state of self concentration, if the mind be fixed on the acquirement of any object, that object will be attained.

9. If he desires to see—with pure and heavenly vision, surpassing that of men, beings as they pass from one state of existence and take form in others; beings base or noble, good-looking or ill-favoured, happy or miserable, according to the kamma they inherit—(if he should desire to be able to know) ‘these beings by their bad conduct in action, by their bad conduct in word, by their bad conduct in thought, by their speaking ill of the noble ones, by their adhesion to false doctrine, or by their acquiring the kamma of false doctrine, have been reborn on the dissolution of the body after death in some unhappy state of suffering or woe. These beings by their good conduct in action, by their good conduct in word, by their good conduct in thought, by their not

speaking evil of the noble ones, by their adhesion to right doctrine, or by their acquiring the kamma of right doctrine have been reborn on the dissolution of the body after death, in some happy state in heaven'—should he desire thus to see with pure and heavenly vision, surpassing that of men, beings as they thus pass from one state of existence and take form in others; beings base or noble, good-looking or ill-favoured, happy or miserable according to the kamma they inherit—in that state of self concentration, if the mind be fixed on the acquirement of any object, that object would be attained.

10. If he desires—by the destruction of the great evils [Āsavas] by himself and even in this very world, to know and realize and attain to Arhatship—in that state of self concentration, if the mind be fixed on the acquirement of any object, that object would be attained.

11. <sup>1</sup>A bhikkhu who is addicted to vipassanā contemplation should bear in mind from time to time three attributes; he should bear in mind from time to time the attribute of self-collectedness the attribute of energy; he should bear in mind from time to time the attribute of equanimity.

12. If a bhikkhu who is addicted to vipassanā contemplation should bear in mind completely only the attribute of self-collectedness it would lead his mind into indolence.

If a bhikkhu who is addicted to vipassanā contemplation should bear in mind only the attribute of energy, it would lead his mind to restlessness.

If a bhikkhu who is addicted to vipassanā contemplation should bear in mind completely only the attribute of equanimity, it would not lead his mind to the extinction of the passions [Arhatship].

If a bhikkhu who is addicted to vipassanā contemplation should bear in mind from time to time, the attribute of self-collectedness (and in turn) bear in mind from time to

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<sup>1</sup> This is a fresh chapter and according to the Att. it is the beginning of Chapter II.

time the attribute of energy, (and in turn) bear in mind from time to time the attribute of equanimity, it will make his mind pliant, active, bright, it will not be corrupted, and will lead to the extinction of the passions [Arhatship].

13. B, A goldsmith or his assistant fixes a portable furnace, and lights it, and having lighted it, takes gold in the tongs, and placing it in the mouth of the furnace, blows it from time to time, and wets it with water from time to time, and tests it from time to time. If the goldsmith or his assistant continue to blow the gold, it is burnt (to ashes) and if he continue to wet it with water it cools down, and if he continues to test it he finds it unseasoned. If a goldsmith or his assistant melts the gold from time to time, wets it from time to time, and examines it from time to time, it softens, becomes fit for work, glitters, does not break, and is suitable for use, and for ornaments that the maker chooses to turn out, such as strings, ear-rings, bracelets or gold chains; and he is profited thereby.

14. Likewise a bhikkhu who is addicted to vipassanā contemplation [the same as in sections 11 & 12 of this chapter] in that state of self-concentration, if the mind be fixed on the acquirement of any object, that object will be attained.

15. If he desires to exercise one by one each of the different iddhi [same as in para: 5 to 10 of this chapter] these are the six abhiññā the destruction of the āsavas (see para: 10) to know and realize and attain to Arhatship in that state of self-concentration, if the mind be fixed on the acquirement of any object, that object will be attained.

Loṇaphala Vagga—The Fifth.

End of the second fifty Suttas.

1. Bhikkhus, before I attained Buddhahood and perfect knowledge, and was in a state destined to attain Buddhahood I thought thus:—‘What is enjoyment in the world, what

are its evil consequences, and how is it possible to escape from the world?' I thought thus:—'In this world, if on account of some cause there arises delightful satisfaction, this is enjoyment. The world is subject to changes and chances, and it is transitory, these are its evil consequences: if desire and attachment are fully destroyed and got rid of, this is the escape from the world.'

2. As long as I did not know that this was enjoyment in the world, that these were its evil consequences, and that this was the way to escape from the world, I did not declare that I obtained the highest absolute sambodhi in the world of men and gods, in the Māra and Brahma worlds, amongst all kings, samanas and brahmanas gods and men. After I knew that this was enjoyment &c. [the reverse of the preceding paragraph down to 'gods and men']; this knowledge and insight arose in my mind—the emancipation of my mind cannot be lost; this is my last birth, hence I shall not be born again.'

3. I lived seeking the enjoyment of the world, and experienced it, and by my knowledge I became well acquainted with the whole of it. I lived seeking the evil consequences of enjoyment in this world and experienced it, and by my knowledge I became well acquainted with the whole of it. I lived seeking the mode of escape from the world, I experienced it, and by my knowledge I became well acquainted with the whole of it.

4. [The same as section 2 of this chapter].

## 102.

1. B, if there were no enjoyment in this world, beings would not be attached to it; as there is enjoyment in this world beings cling to it. If there were no evil consequences from enjoyment in this world, beings would not be disgusted; as there are evil consequences from enjoyment, beings get disgusted. If there were no mode of escape from these in this world, beings could not be released; as there is a mode escape from these in this world, beings are released.

2. As long as beings do not know correctly that this is enjoyment, that these are its evil consequences, and that this is the mode of escape from the world, they have no release from, separation from, freeing from, getting out of the limits of this world of men and gods, Māra and Brahma worlds, from amongst all beings, samanas and brāhmanas, gods and men. They are attached to the world by desire; when beings know correctly that this is enjoyment [the reverse of the above] they are not attached to the world by desire.

3. B, I do not declare him to be a samana or brahmana, who does not know correctly that this is enjoyment, that these are its evil consequences, and that this is the mode of escape from the world; he will not be acknowledged a samana or brahmana by the samanas or brahmanas, he will not dwell in this very world knowing and realizing the higher knowledge of the paths and the fruitions.

4. If a samana or brahmana knows correctly that this is enjoyment, that these are its evil consequences, and that this is the mode of escape from the world, he will be acknowledged a samana or brahmana by the samanas and brahmanas, he will dwell in this very world knowing and realizing the higher knowledge of the paths and the fruitions.

## 103.

1. B, Music is lamentation in the discipline of the holy men, dancing is a frenzy in the discipline of the holy men, excessive laughter with exposure of the teeth is a habit of the young in the discipline of the holy men. Therefore do away with this music, and with this dancing, and laughter, and laugh with moderation if you are pleased at anything.

## 104.

1. B, There is no satiety in the practice of three things. What are those three? Sleep, intoxicating liquor, and sexual intercourse. There is no satiety in the practice of these three.

## 105.

1. Then the householder Anāthapindika approached Bhagavā. Having approached Bhagavā and worshipped Him, he sat on one side. Bhagavā thus spoke to the householder Anāthapindika who was seated on one side:—

2. 'Householder, when the mind is not guarded, deeds are not guarded, words are not guarded, thoughts are not guarded. The deeds, words, and thoughts of him whose mind is not protected are whetted (by lust). His deeds, words and thoughts whetted (by lust) are foul. His death is unhappy.

3. Householder, as in an ill protected building with a peaked roof that is badly covered, the angular shaped rafters and walls are ill-protected, the peak gets wet, and the angular shaped rafters and walls get wet and decay, likewise householder when the mind is not protected &c. [as in the 2 para: of this chapter down to 'are unhappy'].

4. Householder, when the mind is protected [the reverse of para: 2 of this chapter].

5. Householder, as in a protected building &c. [the reverse of para: 3 of this chapter].

## 106.

1. To the householder Anāthapindika who was seated on one side, the Bhagavā thus spoke:—'When the mind is malevolent, deeds are wicked, words are wicked, and thoughts are wicked, and the death and end of him of a malevolent spirit are unhappy.

2. As in an unprotected building with a roof that is badly covered, the angular-shaped rafters and walls are ill-protected, the angular-shaped rafters and walls get wet and decay; likewise when the mind is malevolent, deeds are wicked, words are wicked, and thoughts are wicked, and the death and end of him of a malevolent spirit are unhappy.

3. When the mind is not malevolent [the reverse of the preceding paragraphs Nos. 1 & 2].



## 107.

1. B, there are three causes of the origin of actions conducive to existence. What are the three?

2. Avarice, anger, ignorance.

3. An act performed with avarice, caused by avarice, originated by avarice, rising from avarice, will be sinful, wrong, productive of sorrow, and will be the cause of the origin of the accumulation of actions conducive to existence, and not conducive to non-existence. An act performed with anger &c. [same as in preceding paragraph]. An act performed with ignorance &c. [same as in preceding paragraph].

There are the three causes &c.

## 108

There are three causes of the origin of the accumulation of actions non-conducive to existence. What are the three?

Absence of avarice, absence of anger, and absence of ignorance. An act performed with an absence of avarice [the reverse of para 3 in preceding chapter 107].

## 109.

1. B, There are three causes of the origin of the accumulation of actions conducive to existence. What are the three? A wish for things that existed which are productive of desire, a wish for things that will exist hereafter which are productive of desire, and a wish for things that exist now which are productive of desire.

2. How did a wish for things which are productive of desire exist in the past?

The mind reflects and dwells on things that existed in the past which are productive of desire. In the mind of him who reflects and dwells on things productive of desire that existed in the past, a wish arises, and the mind is bound up with the reflection on things productive of desire.

This binding up I call the bond of human passion, which attaches man to continued existence.

Thus a wish springs up for the things that existed in the past which are productive of desire.

[3 & 4 similar to 2 with the substitution of, 'that will exist hereafter and that will exist now' for 'that which existed in the past'].

• These are the three causes for the origin &c.

### 110.

There are three causes of the origin of the accumulation of actions non-conducive to existence. What are the three?

A wish that does not spring up for things that existed which are productive of desire, for things that will exist hereafter, and for things that exist now.

2. How did a wish for things which are productive of desire not spring up in the past?

If the future results of a wish that does not spring up for things productive of desire that existed in the past are known, having known of the future results, the mind would not reflect and would not dwell on a wish for things productive of desire, and would put away desire for existence, by seeing these (causes) keenly with wisdom. Thus a wish does not spring up for things which are productive of desire that existed in the past.

[3 & 4 similar to 2, with the substitution of, 'that will exist hereafter, and that will exist now,' for, 'that which existed in the past'].

These are the three causes for the origin &c.

## 111.

B, There are three persons who will be born in hell if they do not abandon their present practices. Who are the three?

He who pretends to lead a life of purity without leading a life of purity: he who falsely accuses one leading a life of purity as leading an impure life: he who holds this doctrine and this view, that there is no harm in (leading a life of) sensual pleasures, he falls into ruin through his lusts. These are the three persons who will be born in hell if they remain without abandoning their present pleasures.

## 112.

B, the manifestation of three beings in this world is rare. Who are the three?

The holy, truly and perfectly enlightened Tathāgata: he who preaches the doctrine of the Tathāgata: he who is grateful and acknowledges favours received. The manifestation of these three in the world is rare.

## 113.

B, These three beings are found existing in the world. Who are the three?

A being whose disposition can be fathomed easily, whose disposition can be fathomed with difficulty, whose good qualities cannot be fathomed.

1. Who is the being whose disposition can be fathomed easily?

In this world a being is proud, insolent, fickle noisy, disagreeable in words, forgetful, ignorant, unstable, confused and of uncollected senses. This is the being whose disposition can be fathomed easily,

Who is the being whose disposition can be fathomed with difficulty?

In this world a being is humble, not insolent, steady, quiet, of humble speech, thoughtful, knowing, stable, not confused, and with senses subdued. This is the being whose disposition can be fathomed with difficulty.

Who is the being whose good qualities cannot be fathomed?

In this dispensation the being in whom human passion is extinct, and who is an Arhat. This is the being whose good qualities cannot be fathomed.

These three beings are found in the world.

114.

B, There are these three beings found in the world. Who are the three?

1. In this world a being meditates on the complete emancipation from ideas of form, from disappearance within him of ideas of resistance, from ceasing to dwell upon ideas of diversity, looks upon Space as infinite, and attains the realm or infinity of space, and remains in that state. He enjoys it, and longs for it, and is pleased at the same time. Remaining in and longing for it, and practising it much, and not falling away from it, he dies and is born with the devas in the realm of infinity of space. The age of the devas in the realm of infinity of space is twenty thousand kappas. An ordinary man remains there during his life-time, during the life-time allotted to the gods, and having passed therefrom is born in hell or as an animal or as a peta. But if he be a disciple<sup>1</sup> of Bhagavā, he will remain there during his life-time, during the life time allotted to the gods, and there he will attain Nibbāna. This is the difference, this is the variation between the ignorant ordinary man and the learned holy disciple in their existence and birth.

<sup>1</sup> Sāvakoti, Sotapanna Sakadāgāmi, Anāgāmi nam aññatare.--Att. p. 491

2. In this world a being meditates on Space as infinite, attains the realm of infinity of space, and getting beyond it looks upon Intelligence as infinite, and attains the realm of infinity of intelligence, and remains in that state He enjoys &c. [same as in 1st para: except 'that the age of the devas in this state of intelligence is forty thousand kappas].

This is the difference, this is the variation &c. . .

3. In this world a being who meditates on Intelligence as infinite attains the realm of infinity of intelligence, and getting beyond it, conceives the idea that nothing exists, and attains the realm of Nothingness. He enjoys &c. [same as in 1st para: except 'that] the age of the devas in this state of nothingness is sixty thousand kappas.

This is the difference, this is the variation &c.

These are the three beings that are found in the world.

#### 115.

1. B, There are these three perversions. What are the three?

Perversion of morality, perversion of mind, perversion of faith.

What is the perversion of morality?

In this world, there is one who is a slayer, a thief, an adulterer, a liar, a slanderer, an unkind speaker, a foolish talker. This is called the perversion of morality.

2. What is the perversion of mind?

In this world a being is covetous and has a malevolent spirit. This is called the perversion of mind.

3. What is the perversion of faith?

—In this world, one is a holder of false doctrine, wrong views such as:—“there is no use in giving, there is no use in great sacrifices, there is no use in making sacrifices, there is no reward or result of good and bad actions, there is no

present world, there is no future world,<sup>1</sup> there is in no use succouring mother and father,<sup>2</sup> there are no phenomenal births, there are no samanas and brahmanas in the world who lead a blameless life, or act rightly knowing this and the future worlds, and live having themselves known and seen (these facts) face to face.' This is called the perversion of faith.

4. On account of the perversion of morality or perversion of mind or perversion of faith, beings are born in hell after death. These are the three perversions.

5. There are the three attainments. What are the three?

Successful practice of a moral life, possession of a firm mind, possession of good faith.

What is the successful practice of a moral life?

In this dispensation one abstains from slaying, thieving, adultery, lying, slandering, unkind speaking, foolish talking. This is called the successful practice of a moral life.

6. What is possession of a firm mind?

In this world a being is not covetous, and does not possess a malevolent spirit. This is called the possession of a firm mind.

7. What is the possession of good faith?

In this world one is a holder of right doctrines [the reverse of section 3].

∴ In consequence of the successful practice of a moral life, possession of a firm mind, and possession of good faith, beings after death are born in heaven.

These are the three attainments.

<sup>1</sup> Natthi ayam lokoti—Para loke tithassa ayam loko natthi; natthi paro lokoti—idha loke tithassāpi para loko natthi—to one who is in the other world there is no birth in this world—to one who is in this world there is no birth in another world. Att. p. 491.

<sup>2</sup> There is no reward if you treat them either well or ill. Att. p. 491.

## 116.

1. B, There are these three perversions. What are the three?

Perversion of morality, perversion of mind, perversion of faith (115, 1 to 4 sections repeated).

2. Just as a true die that is cast up, rests evenly on whatever side it falls, likewise a being with a perversion of morality, perversion of mind, and perversion of faith, is born in hell after death. These are the three perversions.

3. There are three attainments. What are the three?

Successful practice of a moral life (115, 5 to 8 sections repeated).

4. [same as in section 2 of this chapter, substituting 'non-perversion' for 'perversion' and 'heaven' for 'hell']. These are the three perversions.

## 117.

1. B, There are these three perversions. What are the three?

Perversion of acts, perversion of living, and perversion of faith.

What is the perversion of acts [same as in 1 para: of chapter 115]. This is called the perversion of acts.

2. What is the perversion of living?

In this world a being leads a wrong life and continues leading a wrong life. This is called the perversion of living.

3. What is the perversion of faith?

In this world one is a holder of false doctrines [same as 3 section of chapter 115]. This is called the perversion of faith.

These are the three perversions.

4. There are three rectitudes. What are the three?

Rectitude in acts, rectitude in living, and rectitude in faith.

What is the rectitude in acts?

In this world a being abstains from slaughter [same as the 4 para: in section 5 of chapter 115]. This is called the rectitude in acts.

5. What is the rectitude in living?

In this world a being leads a right life, and continues leading a right life. This is called the rectitude in living.

6. What is the rectitude in faith?

In this world a being is a holder of right doctrines [same as the 2nd paragraph of section 7 of chapter 115]. This is called the rectitude of faith.

These are the three rectitudes.

118.

1. B, There are these three purifications. What are the three?

Purification in deed, word and thought.

What is the purification in deed?

In this world, if a being abstain from slaughter, thieving, adultery:—this is called the purification in deed.

What is the purification in word?

In this world if a being abstain from lying, slandering, unkind speaking, foolish talking. This is called the purification in word.

What is the purification in thought?

In this world if a being is not covetous, and does not possess a malevolent spirit and holds right views. This is called the purification in thought. These are the three purifications.

119.

1. There are these three purifications. What are the three?

Purification in deed, word, and thought.

2. What is the purification in deed?



In this world if a bhikkhu abstain from slaughter, thieving, adultery. This is called the purification in deed?

3. What is the purification in word?

If a bhikkhu abstain from lying, slandering, unkind speaking, foolish talking. This is called the purification in word.

4. What is the purification in thought!

In this dispensation when there is personal lust in the bhikkhu and he knows it, and when there is no personal lust in the bhikkhu he knows it. When by some cause he knows the way that lust that did not exist before will arise, and the way that the lust that existed has to be relinquished, and when he knows the way that the lust that has been relinquished will not arise again.

5. In this dispensation when there is personal malice [same as in preceding paragraph substituting 'malice' for 'lust'].

6. In this dispensation when there is personal sloth &c.

7. In this dispensation when there is personal pride and remorse &c.

8. In this dispensation when there is doubt &c.

These are the three purifications.

9. The being who is pure in deed, word and thought, and is free from klesa, is clean and guiltless, is pronounced [by the holy men] to have purged all sin.<sup>1</sup>

120.

1. B. There are three states of asceticism. What are the three?

The state of asceticism in deeds, the state of asceticism in words, the state of asceticism in thoughts.

2. What is the state of asceticism in deeds?

<sup>1</sup> The being pure in deed and word and thought.

With passions cleansed all purified and clean—

'Sin-conqueror' is the name men given to him.

In this dispensation if a bhikkhu were to abstain from killing, from stealing, from adultery.

This is called the state of asceticism in deeds.

What is the state of asceticism in words?

In this dispensation if a bhikkhu were to abstain from lying, slandering, unkind speaking, foolish talking. This is called the state of asceticism in words.

What is the state of asceticism in thoughts?

In this dispensation if a bhikkhu were to live by the destruction of all passions (Āsavās) by himself and even in this very world to know and realize and attain to Arhatship. This is called the state of asceticism in thoughts.

These are the three states of asceticism.

He who is pure in deeds, words, and thoughts, is sinless, estimable, has attained a state of asceticism, is pronounced to be one who has abandoned all sin [an Arhat].<sup>1</sup>

### Āpāyika Vagga—THE SECOND.

#### 121.

1. Once on a time the Bhagavā was living in the forest Baliharana at Kusināra. Then the Bhagavā called the bhikkhus:—‘bhikkhus!’ They replied. ‘Yes, Lord!’ Then the Bhagavā thus spoke:—‘In this dispensation a bhikkhu lives on (the support of) a village or town. The householder or his son approaches the bhikkhu, and invites him to the morrow’s meal. The bhikkhu consents if he chooses. After the termination of the night, early in the morning he dresses and takes his bowl. Having proceeded to the house of the householder or of his son, he sits on a seat prepared for him. The householder or his son with their own hands satisfy.

<sup>1</sup> Holy in body, words and the thoughts and sinless

A holy sage by discipline restrained

Is called by men ‘abandoner of all’.

him with choice food, hard and soft, and satisfy<sup>1</sup> him with choice food hard and soft.

He thinks thus:—‘Tis well indeed that this householder or his son thus with their own hands delight me with choice food, both hard and soft, and make me take my fill thereof.’ ‘And thus again he thinks. ‘T were well indeed if (in future) this householder or his son should with their own hands delight me with choice food, both hard and soft, and make me take my fill thereof.’ He, if absorbed in, and infatuated with, and bent upon that offering, partook of it without seeing its disadvantages, not seeing its results.

He thinks lustfully, malevolently, and cruelly. B, I declare a meal given to such a bhikkhu not to result in much merit. What is the cause? Because the bhikkhu is neglectful.

In this dispensation a bhikkhu [the reverse of the above paragraphs].

## 122.

1. B, If in any district the bhikkhus were to be dis-united, quarrelsome, disputing, injuring one another with weapon like words,<sup>2</sup> it would be unpleasant for me to think of that district, how much more to visit it? I certainly conclude that they have positively relinquished three thoughts and have largely practised three thoughts.

2. What are the three thoughts that they have relinquished?

The thought of self-abnegation, the thought of benevolence, the thought of humanity. These three thoughts they have relinquished.

3. What are the three thoughts that they have largely practised?

<sup>1</sup> Sampavāreti—See explanation of this term in Childers’ Dic. p. 429.

<sup>2</sup> Duka Nipāta Chapter V. Section 2.

Lustful thoughts, malevolent thoughts, and cruel thoughts. If in any district the bhikkhus were to be dis-united &c. [same as in 1st paragraph of this chapter].

If in any district the bhikkhus were to be friendly, harmonious, not disputing with each other, and looking at each other in concord, and united as milk with water, it would be pleasant for me to proceed to that district; how much more to think of it. I certainly conclude—that they positively relinquished three thoughts, and have largely practised three thoughts.

4. What are the thoughts that they have relinquished? Lustful thoughts, malevolent thoughts and cruel thoughts.

5. What are the three thoughts that they have largely practised? The thought of self abnegation, the thought of benevolence, the thought of humanity. These are the three thoughts that they have largely practised.

If in any district the Bhikkhus were to be friendly &c. [same as in last paragraph section 3 of this chapter].

### 123.

1. B, Once on a time the Bhagavā was living in the Gotamaka Cetiya<sup>1</sup> at Vesāli. Then the Bhagavā said to the bhikkhus:—‘bhikkhus!’ They replied ‘Yes, Lord!’ Then the Bhagavā thus spoke:—‘I have preached the doctrine after well knowing it and not without well knowing it. I have preached it (basing it) on a primary source, and not without a primary source. I have preached to subdue opposition, and not without subduing opposition<sup>2</sup>

Therefore you should listen to the admonition and

<sup>1</sup> Gotamaka Yakkhassa vasanattāne—the residence of the Yakkha Gotamaka. Att. p. 493.

<sup>2</sup> Sappātihāriyaṃ—Paccanika paṭiharazena sappātihāriya meva katvā katesum—I declare to have shewn a miracle by subduing enemies. Att. p. 493.

instruction of me, who have preached the doctrine after well knowing it, and not without well knowing it, who have preached it subduing opposition, and not without subduing opposition. \*

It behoves you to be glad, to be delighted, and to be satisfied at the truly and perfectly enlightened Bhagavā, at the well recited Dhamma, and the rightly conducted Order.' The Bhagavā said thus.

The bhikkhus who were satisfied, were delighted with the preaching of Bhagavā:—When this explanation was made a thousand worlds were shaken.

## 124.

1. Once on a time the Bhagavā was travelling in Kosala, and proceeded to Kapilavatthu. The Sakka Mahānāma heard that the Bhagavā had arrived at Kapilavatthu, and he proceeded to where the Bhagavā was. To the Sakka Mahānāma who stood on one side, the Bhagavā thus spoke:—'Go and look out for a suitable place for me to stay for a night to-day at Kapilavatthu.'

The Sakka Mahānāma answering, 'Yes, Lord,' proceeded to Kapilavatthu and did not find a suitable place in the whole of Kapilavatthu for the Bhagavā to stay for a night. Then he proceeded to where Bhagavā was, and thus spoke to Him:—

2. 'Lord, there is no suitable place in Kapilavatthu for the Bhagavā to stay for a night to-day. Lord, [there is] this Bhāraṇḍu Kālāma, a former fellow student of the Bhagavā. May the Bhagavā stay this night at his residence.'

'Mahānāma, go and prepare a couch.' Mahānāma saying, 'Yes, Lord!' proceeded to where Bhāraṇḍu Kālāma was, and having prepared a couch and water to wash the feet, went and thus spoke to Bhagavā:—'Lord, a couch is prepared and water to wash the feet; all things are ready. Lord, it is time for you to do what you deem fit.'<sup>1</sup>

3. Then the Bhagavā proceeded to where Bhāraṇḍu Kālāma was, and having sat on the seat prepared for him washed his feet. Then the Sakka Mahānāma thus thought.

‘It is not time to-day to converse with the Bhagavā as he is tired. I will converse with him to-morrow.’ Worshipping and reverentially saluting the Bhagavā he left.

At the termination of the night, the Sakka Mahānāma proceeded to where the Bhagavā was, and having worshipped him sat on one side. To the Sakka Mahānāma who was seated on a seat the Bhagavā thus spoke:—

4. ‘These three Teachers are to be seen in the world.

Who are the three?

Mahānāma, in this world one Teacher proclaims the necessity of relinquishing the passions, not the form nor the sensations. One Teacher proclaims the necessity of relinquishing the passions and the form, not the sensations. One Teacher proclaims the necessity of relinquishing the passions, the form, and the sensations. Mahānāma, there are in this World these three Teachers. Are the conclusions of these Teachers the same or varied?’

5. When this was said Bhāraṇḍu Kālāma said to the Sakka Mahānāma:—‘Mahānāma, say it is the same.’ When this was said the Bhagavā thus spoke to Mahānāma, ‘Say it is varied.’

A second time Bhāraṇḍu Kālāma said to the Sakka Mahānāma. ‘Say it is the same.’ A second time the Bhagavā said to Mahānāma, ‘say it is varied.’ A third time &c.

6. Then Bhāraṇḍu Kālāma thus thought:—

‘Then the Samana Gotama has for the third time up-braided me in presence of the Mahāsākyā the Sakka Mahānāma. It will be well if I depart from Kapilavatthu.’

Then Bhāraṇḍu Kālāma departed from Kapilavatthu, and did not return.

## 125.

1. Once on a time the Bhagavā was living at Sāvattthi in the temple of Anātha Piṇḍika. Then the Deva Hatthaka in fair colours, and shedding a light over the whole Jetavana, approached Bhagavā, saying, (expecting) 'I will stand in front of Him, but he could not stand but sank and sank. Just as clarified butter or oil made from Tila seeds, if poured on sand, sinks and is absorbed, so the Deva Hatthaka could not stand in front of Bhagavā, but sank and sank.

2. Then the Bhagavā thus spoke to the Deva Hatthaka:—  
'Hatthaka, create a material form ?

Hatthaka replying, 'Yes, Lord,' created a material form, and, having worshipped the Bhagavā, stood on one side. To the Deva Hatthaka, as he stood on one side, the Bhagavā thus spoke:—

'Hatthaka, do you observe the same laws now, that you observed when you were a human being ?

'Yes, Bhagavā, I observe the same laws now,<sup>1</sup> that I used to observe when I was a human being, and I am aware of laws now, that I was not aware of when I was a human being. Lord Bhagavā, just as at present you are surrounded by bhikkhus and bhikkhunis, male and female, lay devotees, kings and great ministers, ascetics, and their pupils, so likewise am I surrounded by devas; Lord, devas from a distance come to listen to the teachings of the Deva Hatthaka.'

'Lord, I died without being satisfied with or discontinuing three things. What are the three ?

I died without being sufficiently gratified with seeing the Bhagavā, the Word and the Order.

I died without being sufficiently gratified with these three things.

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<sup>1</sup> Dhammoti iminā pubbe uggahita Buddha vacanam dasseti—the words of the Bhagavā learnt previously. Att. p. 496.

I was never sufficiently gratified with seeing the Bhagavā, or hearing the Word, or entertaining the Order. Having observed the ten Sila, and listening to the Dhamma, and without being sufficiently gratified with three things Hatthaka proceeded to the Aviha [Brahma] world.<sup>1</sup>

## 126.

1. Once on a time the Bhagavā was living at Migadāya Isipatane at Bārāṇasi. Then the Bhagavā in the morning robing himself and taking his bowl proceeded for alms. The Bhagavā as He was moving about for alms near the Fig tree in the spot where cattle were sold, saw a bhikkhu empty,<sup>2</sup> irreligious,<sup>3</sup> careless,<sup>4</sup> ignorant, thoughtless, of a confused mind, and with senses unsubdued. Seeing him He thus spoke to the bhikkhu.

‘Bhikkhu, bhikkhu, do not pollute yourself. It is improbable that the flies-of-passion will not alight on the body of thy mind whetted with the bad odour of hatred.’

2. Then that bhikkhu who was thus admonished by the Bhagavā was grieved. Then the Bhagavā having travelled for alms at Bārāṇasi and after His meal summoned the bhikkhus:—(and said).

‘I proceeded in the morning robed and taking my bowl for alms at Bārāṇasi, I saw near the Fig tree [same as in 3 para: of 1st section down to ‘senses unsubdued’]. Having seen the bhikkhu I said thus:—

‘It is improbable that the flies &c.’

---

1 I never could be sated of delight  
Of my desire to see the Blessed One,  
Or hear the Law, or entertain the Order.  
Keeping the silās ten, hearing the Law,  
And never sated of delight in these,  
Hatthaka to the Brahma world attained.

2 Empty (void of the Jhāna felicities).

3 Irreligious (involved in sexual felicities).

4 Muttasatim in our books, and not Sammutta satim as in Text  
p. 280 line 3.



Then the bhikkhu whom I thus admonished was grieved.

3. When this was said, a bhikkhu thus questioned Bhagavā. 'Lord what is the impurity, what is the unpleasant odour, what are the flies?'

'Bhikkhu, covetousness is the impurity, hatred is the unpleasant odour, and bad sinful thoughts, the flies. It is improbable that the flies &c.

The flies-of-passion set on the pleasures of the senses will surround him who does not control the eyes and the ear, and does not restrain the other senses. The bhikkhu who is impure from covetousness, and who is wet with the bad odour of hatred will be distant from Nibbāna, and will be a partaker of sorrow. The foolish and ignorant bhikkhu proceeds either in a village or in the wilderness, not meeting an adviser, and surrounded by the flies-of-passion.

An Arhat, pious and bent on restraining the passions by wisdom, destroys the flies-of-passion and lives happily.<sup>1</sup>

127.

1. Then the Venerable Anuruddha approached the Bhagavā. Having approached the Bhagavā and worshipped him, he sat on one side. The Venerable Anuruddha, as he sat on one side, thus spoke to the Bhagavā.

1 On him who does not guard the eye and ear  
And other senses, thoughts on passion centred  
Like flies will settle. Bhikkhus uncontrolled,  
Who are impure from avarice and wet  
With hatred's evil odour, will be far,  
Far from Nibbāna, and partake of woe.  
Or to a village or a wilderness  
The ignorant and foolish bhikkhu goes,  
Surrounded by a swarm of passion's flies,  
With none to counsel him; but those endowed  
With righteousness and bent on wisdom's calm  
Live happily destroying passion's flies.

‘Lord, I have often seen in this world with my pure, superhuman, heavenly vision, the birth of a woman in hell after death. Lord, to how many causes is due the birth of this woman in hell after death?’

2. ‘To three causes Anuruddha. What are the three?’

In the mornings she remains at home with envious intentions, at noon she remains at home with malicious intentions, and at night she remains at home with sensual desires. These are the three causes by which women are born in hell after death.’

128.

1. Then the Venerable Anuruddha approached the Venerable Sāriputta. Having approached him and becoming glad at sight of him, and having finished a pleasant talk of reminiscences he sat on one side. The Venerable Anuruddha as he sat on one side, thus spoke to the Venerable Sāriputta:—

‘Brother Sāriputta, I have seen in this world with my pure, superhuman, heavenly vision a thousand worlds.

My efforts that I have commenced to make are undiminished, my ready attention is fixed, the weight of my body is destroyed, my firm mind is fixed. Yet my mind is not freed from attachment to the Āsavās.’

2. Brother Anuruddha, if you think you have seen with your pure, superhuman, heavenly vision, a thousand worlds, that is your arrogance. If you think your efforts that you have commenced are undiminished, your ready attention is fixed, the weight of your body is destroyed, your firm mind is fixed, that is your vanity. With these your thought that your mind is not freed from attachment to the Āsavās is your uncertainty. Friend Anuruddha, if you forsake these three qualities, if you forget these three qualities, and if you direct your thoughts on Nibbāna, it will certainly be good.’

3. Then the Venerable Anuruddha subsequently forsook those three qualities, forgot those three qualities, and

directed his thoughts 'on the imperishable element.' Then the Venerable Anuruddha living in solitude, by himself, vigilant and with zeal [for the extinction of desire] and with thoughts fixed on Nibbāna, before long knew and realized that he had attained to that blessed state even in this existence, after the termination of his life of holiness which householders initiate themselves into by relinquishing the life of a layman and entering the priesthood. His birth was extinguished, he led a life of holiness, his work was performed, and he was convinced that there was no birth after this. Then the Venerable Anuruddha was admitted into the company of the Arhats.

## 129.

B, These three actions are kept secret, and are not practised openly. What are the three?

A woman (presents herself) in secret, and not openly; Brahmans practise their charms (veda) in secret, and not openly; unbelief is practised in secret, and not openly.

2. These three are objects that are open and shine, and are not hidden. What are the three?

The disk of the Moon, the disk of the Sun and the Dhamma and Vinaya preached by the Tathāgata. These three objects are open and shine, and are not hidden.

## 130

1. B, There are three persons in this world. Who are the three? The being (whose acts can be) compared to a rock-inscription; the being (whose acts can be) compared to an inscription on the earth; the being (whose acts can be) compared to an inscription on water.

Who is the being (whose acts can be) compared to a rock-inscription?

— In this world a being gets angry incessantly, and his anger lasts long. As a rock-inscription cannot be promptly

effaced by the wind or by water, but lasts long, likewise in this world a being gets angry incessantly, and his anger lasts long. This is the being (whose acts are) compared to a rock-inscription.

2. Who is the being (whose acts are) compared to a drawing on the earth?

In this world a being gets angry incessantly, and his anger does not last long. As a drawing on the ground can be promptly effaced by the wind or by water, and does not last long, likewise in this world a being gets angry incessantly, and his anger does not last long. This is the being (whose acts are) compared to a drawing on the earth.

3. Who is the being (whose acts are) compared to a drawing on the water?

In this world, a being listens to harsh words, unkind words, unpleasant words, he does not get angry but gets friendly.

As a drawing on the water is promptly effaced, and does not last long, likewise in this world a being listens to harsh words, unkind words, unpleasant words, he gets angry and is (promptly) appeased, united and gets friendly. This is the being whose acts are compared to a drawing on the water. These are the three persons in this world.

Kusinārā (Bhārunda) Vagga—THE THIRD.

1. B. A warrior with three qualifications is fit for the king, is associated with the king, and is calculated as part and parcel of the king. What are the three?

In this world a warrior shoots his arrow a long way, shoots his arrow like lightning, and pierces huge bodies. A warrior with these three qualifications is fit for the king &c.

2. Likewise a bhikkhu with three qualifications is a fit object of charity, is deserving of gifts offered to him by approaching him, is worthy of gifts offered to him by faith, and is competent to receive obeisance with hands raised to the forehead. He (stands) to men (in the place of a merit-producing-field. What are the three?

In this dispensation, a bhikkhu is far-reaching, of lightning speed, and able to pierce huge bodies.

3. Who is the bhikkhu that is far-reaching?

In this dispensation, a bhikkhu rightly discerns with true wisdom—'this is not mine, this is not I, this is not my essence'—of form belonging to the past, future, and present, internally or externally, material or immaterial, low or high, far or near.

In this dispensation a bhikkhu &c. [of sensation, belonging to the past &c].

In this dispensation a bhikkhu &c. [of perception, belonging to the past &c].

In this dispensation a bhikkhu &c. [of sentient being, belonging to the past &c].

In this dispensation a bhikkhu &c. [of consciousness, belonging to the past &c.] this is the bhikkhu that is far-reaching.

4. Who is the bhikkhu who is of lightning speed?

In this dispensation a bhikkhu rightly discerns with true wisdom 'this is sorrow &c..' This is the bhikkhu that is of lightning-speed.

5. Who is the bhikkhu who is able to pierce huge bodies?

In this dispensation a bhikkhu destroys a large amount of ignorance. This is the bhikkhu that pierces huge bodies. A bhikkhu with these three qualifications is deserving of hospitality, &c. [as above] he (stands) to men (in the place of) a merit-producing-field.

## 132.

B, There are these three assemblies. What are the three?

The assembly of the disobedient, the assembly of the obedient, and the assembly controlled after its motive is known.<sup>1</sup>

## 133.

B, The friend with three dispositions should be associated with. What are the three?

He that gives what is hard to give, he that does what is difficult to be done, and he that suffers what is difficult to suffer. A friend with these three dispositions should be associated with.

134.<sup>2</sup>

B, Whether the Tathāgatas arise or do not arise, this immutable principle exists:—that all existing things are impermanent. The Tathāgata knows, knows it thoroughly, knowing it, and knowing it thoroughly, publishes it, preaches it enjoins it, lays it down, discloses it, shows it in parts, makes it clear.

2. Whether the Tathāgatas arise or do not &c. that all existing things are (conducive to) pain. The Tathāgata knows it &c.

3. Whether the Tathāgatas arise or do not &c. that all existing formulas [including kasina] do not form a permanent self (soul). The Tathāgata knows it &c.

<sup>1</sup> See particulars of the first two in Duka Nipāta Ch. v. sec. 6.

<sup>2</sup> See a translation of this Chapter by Warren in 'Buddhism in translations';—The three characteristics. Introductory page; also Buddhism No. 4 Page 562.

## 135.

1. B, As of all vestments that are woven, those woven with hair are inferior. (For a blanket woven, with hair is cold during the cold weather, and hot during the hot weather, is of a dirty colour, is of an offensive smell, and is unpleasant to the touch, so likewise of all the teaching amongst the ascetics that of Makkhalivāda is pronounced inferior. The foolish Makkhali thus asserts, and thus believes:—

‘There is no action, there is no commission of acts, there is no exertion for their commission.’

2. The Holy and fully Enlightened Buddhas of former times were preachers of action, preachers of the commission of acts, preachers of exertion for their commission. The foolish Makkhali contradicts them by saying there is no action etc.

3. The Holy and fully Enlightened Buddhas of the future will admit [same as in previous para: down to ‘contradicts them’].

I the Holy and fully Enlightened Buddha of the present day preach [same as in previous para: down to ‘contradicts them’].

4. As in the mouth of a river, the casting of a net for catching fish is to the disadvantage, grief, distress, and extinction of many fish; so the foolish Makkhali has been born in this world as a snare to catch men, to the disadvantage, grief, distress, and extinction of many beings.

## 136.

1. B, There are three blessings. What are the three?

• Faith, virtue, wisdom. These are the three blessings.

There are three growths. What are the three? The growth of faith, the growth of virtue, and the growth of wisdom. These are the three growths.

## 137.

1. B, I will point out to you three kinds of young horses, and three kinds of young men. Listen and bear in mind, I will speak. The bhikkhus answered, 'Yes, Lord.' The Bhagavā thus, spoke:—

What are the three kinds of young horses?

In this world a young horse is swift, is not of a fair colour, is not of good proportions. Again in this world a young horse is swift, and is of a fair colour, but is not of good proportions. Again in this world a young horse is swift, is of a fair colour, and is of good proportions. These are the three kinds of young horses.

What are the three kinds of young men?

In this world, a young man [same as in previous paragraph) substituting 'a young man' for 'a young horses'].<sup>1</sup>

2. Who is the young man that is swift, but is not of a fair colour and is not of good proportions?

In this dispensation a bhikkhu rightly knows that 'this is suffering' this is 'the means for the extinction of suffering &c.' I declare this to be his swiftness in wisdom. When a question from either the Abhidhamma or the Deep Vinaya is put, he falters and does not solve it, I declare this to be his lack of colour. He does not receive robes, alms, seats and medicines for the aged. I declare him to be without good proportions. Thus a young man is swift, but is not of fair colour, nor of good proportions.

3. Who is the young man that is swift and is of fair colour but is not of good proportions?

In this dispensation if a bhikkhu rightly knows that 'this is suffering, that 'this is the means for the extinction of suffering &c.' I declare this to be his swiftness. When a

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<sup>1</sup> Here the attributes are with respect to a man's wisdom, virtue, and proportions.



question from either the Abhidhamma or the Deep Vinaya is put, he solves it and does not falter. I declare this to be his fair colour. He does not however receive robes, alms, seats and medicines for the aged. This I declare to be his lack of good proportions. Thus a young man is swift, and is of a fair colour, but is not of good proportions.

4. Who is the young man, who is swift, and is of fair colour and is of good proportions?

In this dispensation if a bhikkhu rightly knows that 'this is suffering, that 'this is the means for the extinction of suffering &c.' I declare this to be his swiftness. When a question from either the Abhidhamma or the Deep Vinaya is put, he solves it, and does not falter. I declare this to be his beauty.

He receives robes, alms, seats and medicines for the aged. I declare him to be of good proportions. Thus a young man is swift, fair, and is of good proportions.

These are the three kinds of young men.<sup>1</sup>

138.

[This chapter is similar to No. 137 'good horses out of horses and good men out of men, with the powers possessed by horses' has to be substituted for 'young horses and young men' and the following has to be substituted in the first sentence of paragraphs 3, 4 & 5] for in this dispensation if a bhikkhu rightly knows that 'this is suffering &c.' By extinguishing the five attachments belonging to the Kāmabhava, he comes into existence supernormally and attains Arhatship and dies without being born again outside those pure abodes.'<sup>2</sup>

139.

1. B, There are three kinds of young spirited horses, and three kinds of young spirited men.

<sup>1</sup> Here the states of a being that has entered the first three Paths are described.

<sup>2</sup> Here the states of a being who has entered Arhatship are described.

[This chapter is similar to 138 save that 'spirited horses and spirited young men' have to be substituted for 'young horses and young men,' and the following has to be substituted for the first sentence of the 5th paragraph]. If he live by destroying the great evils (Āsavās) by himself, and even in this very world know and realize and attain to Arhat-ship—in that state of self-concentration of the mind fixed in the acquirement of any object, that object would be attained.

140.

1. Once on a time the Bhagavā was living at Moranivāpe,<sup>1</sup> a residence of the ascetics. Then the Bhagavā addressed the bhikkhus. They replied, 'Yes, Lord?' The Bhagavā thus spoke:—

'A bhikkhu with three qualifications has reached the consummation, has reached the perfection of salvation, leads the perfect life of holiness of the sanctified, has attained the final consummation, and is a leader amongst gods and men.<sup>2</sup> What are the three?

The perfect morality, the perfect concentration, the perfect wisdom. A bhikkhu with these three &c.

2. A bhikkhu with three qualifications &c. What are the three?

The display of supernatural power; describing what is hidden in accordance with outward signs manifested at the time, and the wonder of education. A bhikkhu with these three qualifications &c.

3. A bhikkhu with these three qualifications &c. What are the three?

Right views (of one who practises vipassanā to enter the paths) right knowledge, and the attitude of one who has entered the paths. A bhikkhu with these three qualifications &c.

Yodhājiva Vagga.—THE FOURTH.

<sup>1</sup> So called because food was given to Pea-fowls in this spot.

<sup>2</sup> An Arhat.

## 141.

B, A person with three dispositions will be cast into hell, as if one were putting down a load that he is carrying. What are the three?

Sins in deed, sins in word, and sins in thought. A person with these three dispositions will be cast into hell, as if one were putting down a load that he is carrying.

A person with these three dispositions will be taken into heaven, as if one were putting down a load that he is carrying. What are the three?

Merit in deed, merit in word, and merit in thought. A person with these three dispositions will be taken into heaven, as if one were putting down a load that he is carrying.

142.<sup>1</sup>

A person with these dispositions will be cast into hell &c. What are the three?

Wrong acts, wrong words, and wrong thoughts.

A person with three dispositions will be carried into heaven &c. What are the three? Right acts, right deeds, and right thoughts.

## 143.

A person with three dispositions will be cast into hell.

What are the three?

Unjust acts, unjust words, and unjust thoughts.

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<sup>1</sup> From this up to chapter 148 we have given the sense of the Text, in order to avoid a repetition of terms.

A person with three dispositions will be carried into heaven.

What are the three? Just acts, just words, and just thoughts.

144.

A person of impure acts, impure words, and impure thoughts will be cast into hell.

A person of pure acts, pure words, and pure thoughts will be carried into heaven, as if one were putting down a load that he is carrying.

145.

An unwise, ignorant, and wicked person, with three dispositions, uproots and destroys what is virtuous; he remains in this state of mind, and is an offender, he is censured and ridiculed by the wise, and he stores up sin. What are the three?

Sins in deed, sins in word, and sins in thought.

An unwise &c.

A wise clever and good person with three dispositions &c. does not uproot and destroy what is good; he remains in this state, he is praised by the wise, and he stores up merit. What are the three?

Right deeds, right words, and right thoughts.

A wise &c.

146.

.....wrong acts, wrong words, and wrong deeds.

.....right acts, right words, and right deeds.

147.

.....unjust acts, unjust words and unjust deeds.

.....just acts, just words and just deeds.

148.

.....impure acts, impure words and impure deeds.

.....pure acts, pure words, and pure deeds.

A wise clever and good person with these three dispositions, does not uproot and destroy what is good, he remains in this state, he is praised by the wise, and he stores up merit.

149.

There are three kinds of homage. What are the three?

In deed, word, and thought. These are the three kinds of homage.

150.

B, 1. If any one were to practise right acts, right words and right deeds in the morning, in the noon, and in the evening, there will be a happy morning, a happy noon, and a happy evening to him.

That day on which right acts, right words, and right deeds are practised is auspicious, blessed, a happy dawn, a good awakening in the morning, an auspicious moment, and a successful hour; the alms given that day to the holy is a productive giving. The acts, words, and deeds of that day and the aspirations are advantageous, and the performer is benefited. They who are thus benefited are happy and are advanced [members] in the dispensation: therefore be ye also free from disease, and be happy with all your kin [by performing such acts]<sup>1</sup>

### Mangala Vagga—THE FIFTH.

The end of the fifty minor [suttas].

<sup>1</sup> Auspicious, festive, happy, blessed dawn!

Fair day, glad time is that when alms are given  
To holy men; when righteous acts, words, thoughts,  
Right aspirations, bring auspicious gain

To those that practise them. Happy are they  
That get such gain, and prosperous in the way,  
So be ye also prosperous in the way—  
Free from disease and happy with your kin.

There are these three modes of conduct. What are the three?

The rough mode of conduct, the severe mode of conduct, and the middle mode of conduct?

In this world, one contends thus, one believes thus. 'There is no harm in sensual desires' and he is sunk in the enjoyment of sensual desires. This is called the rough mode of conduct.

## 2. What is the severe mode of conduct?

In this world one is nude, is singular in his habits,<sup>1</sup> licks his hands,<sup>2</sup> does not accept what is given him with the request, 'Sir, receive', nor waits when he is asked to wait and receive, nor accepts the food offered, nor accepts what is prepared for him, nor accepts an invitation (for meals). He does not accept any thing offered to him from a large pot<sup>3</sup> or from a pan, does not accept food offered by one standing on the other side of the threshold, or on the other side of a piece of wood, or a pestle,<sup>4</sup> or when two are eating<sup>5</sup> or what is given by a pregnant woman or a woman nursing her child, or a woman in the company of a man, or what is given in public places,<sup>6</sup> or what is given where there is a dog, or where there are swarms of flies;<sup>7</sup> he does not (use)

<sup>1</sup> Habits dissimilar from those of ordinary beings.

<sup>2</sup> *Hatthā pa lekhanoti-hatthe piṇḍamhi nitthite jivhāya hattham apalekkhati*; after his meal is over he licks his hands. *Uccāram vākaṭvā hatthasmin eva udukasaññi hattheva apalekkhati*—and after a call of nature wipes with his hands with the conviction that it is water. Att. p. 499.

<sup>3</sup> *Kumbhito uddharitvā dīyamānam bhikkham nanagannati*—he does not accept the food offered from a pot, with the impression that the ladle coming in contact with the pot will be painful to the pot. Att. p. 499.

<sup>4</sup> For fear of being injured.

<sup>5</sup> For fear of being deprived of his proper share of the meal.

<sup>6</sup> The followers of the heretics during periods of death, subscribed and had alms distributed.

<sup>7</sup> In the Text p. 295 the word *Sanda* is used once. It should be *sanda sandacārini*—in swarms.

fish, nor meat nor toddy (from wheat &c.) nor toddy (from flowers and fruit) nor sour gruel. He accepts alms from one house and eats one mouthful, and he accepts from two houses and eats two mouthfuls, he accepts from seven houses and eats seven mouthfuls; he eats the contents of one small pan, two small pans, of seven small pans: he eats once a day, he eats once in two days, he eats once in seven; in this manner he eats once in half a month, and also observes the rule to eat meals on days in succession; he eats pot-herbs, amu-rice, wild rice, scrapings from leather, gums, rice powder, scum of boiled rice adhering to the pot, refuse of grain, grass, dung, sustains himself with wild roots and fruit, and fruit and leaves, and leaves that drop down; he wears hempen cloth, coarse mixed cloth, cloth thrown away from corpses, cloth left on the ground and unowned, cloth made from the bark of trees, covering made from black antelope hide, covering made from an entire black antelope hide<sup>1</sup> ripped in the centre, cloth made of blades of kusa grass, cloth made of makaci fibre, cloth made of the bark of trees, cloth made of human hair, cloth made of the hair of horses &c. cloth made of owl's wings; having hair and beard pulled out, making it a rule to have the hair and beard shaved; standing in an elevated place having abandoned the rule of resting one's self on the toes, remaining and moving in that posture; resting on thorns and sleeping on them: remaining in water in the morning, noon, and evening. In this manner he lives tormenting and grievously tormenting the body in various ways. This is called the severe mode of conduct.

### 3. What is the middle mode of conduct?

If in this dispensation the zealous, well-knowing thoughtful bhikkhu, avoiding passion and anger, dwells meditating on the impurity of the body, on the evils of the

<sup>1</sup> With the claws &c. complete.

<sup>2</sup> *Aṅkantahevā pakati kantakevā bhūmiyam kottetvā tartha cammam attaritvā thāna caṅkamā dīnī karotī*—fixing iron or natural thorns on the ground and standing or walking over them having them, covered with a skin.—Att. p. 500.

sensations, on the evanescence of thought, on the conditions of existence. This is the middle mode of conduct. These are the three modes of conduct.

152.

1. B, There are these three modes of conduct. What are the three?

The rough mode of conduct, the severe mode of conduct, and the middle mode of conduct.

What is the rough mode of conduct?

[same as 1st paragraph in preceding chapter 151].

2. What is the severe mode of conduct?

[same as 2nd paragraph in preceding chapter 151].

3. What is the middle mode of conduct?

If a bhikkhu were to resolve, endeavour, and strive to practise exertion to prevent sinful conditions arising, if he were to practise exertion to put away sinful conditions already existing, exertion to produce meritorious states not yet in existence, exertion to retain meritorious conditions already existing; if he were to attain supernatural power by self concentration of the mind, by will, by effort, by thought, by scrutiny; if he were to practise the five sorts of knowledge, and the five forces of faith, energy, recollection, contemplation, and wisdom; if he were to obtain the ascertainment of birth by mental application, the investigation of causes, persevering in exertion, zest, tranquillity in a higher degree, including freedom from all that disturbs either body or mind, equanimity; if he were to practise correct ideas on religious subjects, as opposed to those that are erroneous, correct thoughts, correct words, correct works, correct life, correct energies or endeavours, correct judgment, correct tranquillity:—this is called the middle mode of conduct. These are the three modes of conduct.

153

1. B, A being with three dispositions will be thrust into hell, just as if one were dropping down a load. What are the three?



One who is himself a slayer, one who causes others to slay, and one who is fond of slaying. A being with these three dispositions will be thrust into hell, just as if one were dropping dōwn a load.

A being with three dispositions will be taken into heaven, just as if one were dropping down a load. What are the three?

One who abstains from slaying, one who restrains others from slaying, one who is not fond of slaying. A being &c.

154.

.....one who steals, one who causes others to steal. and one who is fond of stealing.....one who abstains from stealing, one who restrains others from stealing, one who is not fond of stealing.

155.

.....one who commits adultery &c. [same as in above chapter].

156.

.....one who lies &c.

157.

one who slanders &c.

158.

.....one who uses harsh language &c.

159.

.....one who uses frivolous talk &c.

160.

.....one who is covetous &c.

161.

.....one who is malevolent &c.

162.

.....one who has false views &c.

## 163.

1. B, Three rules should be observed to ascertain (the condition of) passion. What are the three?

Meditation on emptiness, meditation on the formless meditation on freedom from desire. These three rules should be observed to ascertain (the condition of) passion.

These three rules should be observed for an exact knowledge, destruction, abandonment, diminution, extinction, non-attachment, annihilation, for saking, getting rid of, passion.

3. These three rules should be observed for an exact knowledge &c. (as in above paragraph) for getting rid of anger, delusion, wrath, enmity, hypocrisy, considering oneself to be equal to a superior; envy, avarice, deceit, craft, stupidity, angry clamour, pride, excessive pride intoxication, delay.'

The Bhagavā said thus. The delighted bhikkhus were glad at his word.

The End of the First, Second, and Third Nipāta.



## APPENDIX No. 1.

### ANALYTICAL TABLE

OF THE

FIRST THREE NIPĀTAS OF THE AṄGUTTARA-NIKĀYA.

#### I. EKA-NIPĀTA (part 1, p. 1—46).

##### I. Rūpa-Vagga (p. 1—2) 10 Suttas: —

Woman is man's proper cittapariyādāna (1—5), and so is man woman's (6—10).

##### II. Nīvaraṇapahāna-Vagga (p. 3—5) 10 Suttas: —

Both for the arising of each of the five nīvaraṇas (1—5) and for the freeing oneself from them (6—10) there exists a proper cause.

##### III. Akammaniya-Vagga (p. 5—8) 10 Suttas: —

On the mind, as untrained and as trained, in its different aspects.

##### IV. Adanta-Vagga (p. 6—7) 10 Suttas: —

On the same, as untamed and as tamed, and the like.

##### V. Paṇihita-Vagga (p. 8—10) 10 Suttas: —

Results to be derived from (1) micchā paṇihitatta cittassa, (2) sammā paṇi<sup>o</sup> c<sup>o</sup>, (3) cetopadosa, (4) cetopasāda, (5) āvilattā cittassa, (6) anāvilattā c<sup>o</sup>; besides (7—10) some other peculiarities of mind are indicated.

##### VI. Accharāsanghāta-Vagga (p. 10—11) 10 Suttas: —

1—2. Reasons for the non-existence or existence, of cittaabhāvanā; 3—5, on the value of friendliness to every true Bhikkhu; 6—7, on the priority of manas to all akusalā and kusalā dhammā; 8—10, on the relation in which pamāda, appamāda, kosajja, and likewise.

Note—I have not translated the three uddanas (*resumés*) that are appended to the Text as the above Analytical list of Professor Hardy so methodically arranged gives the same information.

## VII. Viriyārambhādi-Vagga (p. 12—13) 10 Suttas: —

1—10. viriyārambha, mahicchata, appi°, asantutthitā, sant°, ayonisomanasikāra, yoniso°, asampajañña, samp°, pāpamittatā, and further

## VIII. Kalyānamittādi-Vagga (p. 14—15) 10 Suttas: —

1—3. kalyānamittatā, anuyoga, and ananuyoga stand to the akusalā and the kusalā dhammā; 4—5. the 'bojjhangā are said to depend upon ayonisomanasikāra and yoniso°, 6—10 paññāparihāni and paññāvuddhi are set over against some other species of parihāni and vuddhi.

## IX. Pamādādi-Vagga (p. 15—16) 17 Suttas:—

On pamāda, as giving rise to great disadvantages, and on appamāda, as giving rise to great advantages; in like manner down to anuyoga and ananuyoga.

## X. Adhammādi-Vagga (p. 16—19) 42 Suttas: —

First comes (1—32) a so-called catukotīkam i. e. four-pointed, the four points (or heads) being, of course, ajjhattikam āṅgam, bāhiram āṅgam, sammoso, and asammoso, towards which the above (IX) named terms point. Then follow (33—42) ten modes of bringing the "Good Law" to nought by untrue statements on the part of the Bhikkhus.

## XI. Ekādasama-Vagga (p. 19—20) 10 Suttas: —

Ten modes of establishing the 'Good Law' by true statements on the part of the Bhikkhus.

## XII. Anāpattādi-Vagga (p. 20—21) 20 Suttas: —

The subject-matter of the two preceding Vaggas is continued.

## XIII. Ekapuggala-Vagga (p. 22—23) 7 Suttas: —

On the Tathāgata (1—6) and Sāriputta (7)

## XIV. Etadagga-Vagga (p. 23—26) 80 Suttas: —

The names of the chief Sāvakas, and Sāvikās each distinguished by some special virtue, are given.

## XV. Atthāna-Vagga (p. 26—30) 28 Suttas: —

On things that will never happen (atthāna anavakāsa), and on such things as will do so (ṭhāna).

XVI. Ekadhamma-Vagga (p. 30) 10 Suttas: —

Ten subjects to be recollected (anussatis) are pointed to as being conducive to inner emancipation.

XVII. Bija-Vagga (p. 30—32) 10 Suttas: —

On the influence which micchādīṭṭhi and sammā° exercise on the akusalā and ku° dhammā, (1—4), and likewise ayonisomanasikāra and yonis° on micchā° and sammā° (5—6), and the latter again on the 'Hereafter' of man (7—8). — Dīṭṭhi is to man what the seed is to the plant: everything goes on accordingly (9—10).

XVIII. Makkhali-Vagga (p. 33—35) 17 Suttas: —

Micchādīṭṭhi is censured (1—3), moreover it is illustrated by Makkhali 'the foolish man' (4); various sayings on durakkhātattā and svākkhātattā dhammassasā, the former being, in every respect, the very reverse of the latter (5—12); existence, however short it may be, is contemned (13—17).

XIX. Appamattaka-Vagga (p. 35—38) 25 Suttas: —<sup>1</sup>

In the Spiritual World, by analogy with Nature, only a few are selected out of many who will be lost.

XX. Jhāna-Vagga (p. 38—46) 262 Suttas: —

In the first part, comprising about 200 short Suttas, many spiritual exercises are enumerated and recommended to the Bhikkhns who deserve this name. In the second part, beginning with No. XXI of the Edition, kāyagatā sati is extolled and spoken of in such terms, as to connect it with the Supreme goal of holiness (amata) Sum total of the Suttas: — 608.

II. DUKA-NIPĀTA (part I, p. 47—100).

I. Kāmmakāraṇa-Vagga (p. 47—52) 10 Suttas: —

<sup>1</sup> The Editor has divided this Vagga into two parts only.

1. That which should be avoided (vajja) here and after; 2. on worldly and spiritual striving; 3. what is tormenting to man; 4. what is not tormenting; 5. exhortation to the Bhikkhus concerning relentless mental struggle (appaṭivāṇitā padhānasmim); 6. on the enjoyment of, or the disgust with things involving attachment; 7. on two dark things; 8. on two bright things; 9. on two guardians of the world (hiri, ottappa); 10. two terms for entrance upon Vassa.

II. Adhikaraṇa-Vagga (p. 52—59) 10 Suttas: —

- 1—3. On two balas (paṭisaṅkhāna; bhāvanā°); 4. on two forms of instruction; 5. on the duties of a Bhikkhu who has fallen into sin and of another who has to rebuke him; 6—7. how does it come that some beings go to hell and others to heaven? 8. on the consequences of doing that which should not be done and that which should be done; 9. it is possible to avoid sin and to practise virtue; 10. the very letter of the holy writ is of importance.

III. Bāla-Vagga (p. 59—60 10 Suttas: —

1. Foolish and 2. wise men; 3—6. slanderers of the Tathāgata, and their opposite; 7. future state of one who conceals his deeds; 8. the same of one who holds false doctrines, and of one who holds true doctrines, and of one who is of evil life; 9. two reasons for life in the forest; 10. two ingredients of Vijjā.

IV. Samacitta-Vagga (p. 61—69) 10 Suttas: —

1. The bad are *au fond* ungrateful, and the good are grateful; 2. on filial piety; 3. on kiriyavāda and akiriyavāda; 4. it is stated to whom offerings are to be made; 5. one who bears the fetters (of existence) within and another who bears them without; much stress is to be laid upon calmness of senses and mind; 6. The Buddha is free from every passion of lust and (philosophical) views; 7. those who have no sensual desires are to be reckoned as old, even if they are in their

first youth; 8. all will go on well when good monks preponderate; 9. verdict on laymen and ascetics according to their conduct; 10. the attitude of the Bhikkhus as to the meaning and text of the Suttantas is of great moment.

V. *Parisā-Vagga* (p. 70—76) 10 Suttas: —

Ten statements are made about two different assemblages (of Bhikkhus).

VI. *Puggala-Vagga* (p. 76—80) 12 Suttas: —

1.—4. Statements about the Tathāgata and the universal monarch are made; 5. on two sorts of Buddhas; 6.—8. on two beings that are not terrified; 9. in two circumstances the kimpurisas utter no human speech, 10. concerning two things women are never to be satisfied; 11. on two forms of life in community (*asanta-sannivāsa*, *santa*); 12 matters of dispute will be settled, in a friendly way if the disputants are themselves pacified.

VII. *Sukha-Vagga* (p. 80—82) 13 Suttas: —

Thirteen statements are made about two different kinds of comfort.

VIII. *Nimitta-Vagga* (p. 82—83) 10 Suttas: —

Ten conditions are enumerated, under which the *pāpakā akusalā dhammā* originate.

IX. *Dhamma-Vagga* (p. 83-84) 11 Suttas: —

In every Sutta two co-ordinate notions are named.

X. *Bāla-Vagga* (p. 84—86) 20 Suttas: —

1.—10. Two foolish and two wise men are alternately dealt with 11—20. the same with two other men, in whom there is increase or decrease of the *āsavas*.

XI. *Āsā-Vagga* (p. 86—88) 22 Suttas: —

1. On two longings difficult to get of; 2.—3. on two individuals difficult to meet with; 4.—5. on two individuals difficult to satisfy and on two others easy to satisfy; 6.—9. on two causes of *rāga*, *dosa*, *micchādiṭṭhi*, and

samma°; 10.—12. on two kinds of offences.

XII. Āyācana-Vagga (p. 88—91) 11 Suttas: —

1.—4. Wishes recommended to a faithful Bhikkhu, Bhikkhunī, Upāsaka, and Upāsikā; 5.—8. on mental dispositions and modes of conduct, by which man eradicates or holds on to self; 9—11. two dhammas are placed in co-ordination one with another.

XIII. Dāna-Vagga (91—92) 10 Suttas: —

Material gifts as opposed to religious gifts.

XIV. Santhāra-Vagga (p. 93—94) 12 Suttas: —

The same distinction between a material and religious meaning is further applied to a series of otherwise incoherent notions.

XV. Samāpatti-Vagga (p. 94—95) 17 Suttas: —

On seventeen couples of co-ordinate dhammas, beginning with Samāpatthikusalatā and samāpattivutthāna°.

XVI. Kodha-Vagga (p. 95—98) 100 Suttas: —

1—10. On ten couples of co-ordinate dhammas; beginning with kodha and upanāha; 11—20. by five of them one incurs trouble, and by five others one gains ease; 21—30. five of them produce loss, and five others effect gain to one still under training (sekha); 31—50. they lead to hell or to heaven; 51—60. the same dhammas are marked as akusalā and kusalā; 61—70. as sāvajjā and anavajjā; 71—80. as dukkhudrayā and sukhā° 81—90. as dukkhavipākā and sukhā°; 91—100. as savyāpajjhā and avy°.

XVII. Atthavasa-Vagga. (p. 98—100) 33 Suttas: —

1—30. Thirty commands are laid by the Tathāgata on his disciples in respect of two matters; (31—33) supplements dealing with the practice of samatha and vipassanā, to be employed as remedies against lust and all that follows on it — These supplements recur with some amplifications at the concluding parts of the following Nipātas.

Sum total of the Suttas:—311.



## TIKA NIPĀTA (part I, p. 101—299).

## I. Bāla-Vagga (p. 101—105) 10 Suttas:—

I. Fear, danger, and distress arise in fools, not in the wise; 2—8. three signs of both classes of men; 9. by bad conduct in deed, word, and thought fools eradicate self and earn blame and demerit; wise men do the contrary by their right conduct; 10. he that does not give up bad habits, jealousy, and avarice, goes to hell, but he that gives them up, goes to heaven.

## II. Rathakāra-Vagga (p. 106—118) 10 Suttas: —

1. Due order is to be observed in deeds, words, and mental conditions (dhammā); 2. three occurrences are always to be called to mind by a universal monarch as well as by a Bhikkhu; 3. both among ordinary men as well as among Bhikkhus there are some without any longing, some having it in part, and some who are free from it (nirāso, āsamso, vigatāso); 4. dhamma is the king of the 'king of justice' in his two-fold aspect, as universal monarch and Tathāgata; 5. Buddha was once (in his former birth) a clever coachmaker (rathakāra) of king Pacetana; 6. holiness originates in keeping well the door of the senses, in moderation in eating, and in watchfulness; 7. on deeds, words and thoughts, which are harmful or profitable to ourselves and others; 8. a Bhikkhu should dislike sin more than any other thing; 9. three times in the day, he should devote himself to meditation just as a tradesman devotes himself to his trade; 10. like a tradesman he should be circumspect, always having some deficiency, and enjoying the assistance of others.

## III. Puggala-Vagga (p. 118—131) 10 Suttas: —

1. On three persons (kāyasakkhī, dīṭṭhipatto, saddhāvīṇatto), none of whom may be spoken of as being more accomplished than the other two; 2. on three sick persons differing from one another and three who resemble one another; 3. on three persons as considered in their

different modes of effecting kāyasankhāra, vacīo, and mano; 4. on three persons most helpful to others; 5. on three persons said to have a wound-like, a knowledge-like, and a thunderbolt-like mind; 6—7. on the respect and disrespect to be shown towards three different persons; 8. on three persons said to be excrement-talking, flower-talking, and honey-talking; 9. moreover on three persons styled blind, one-eyed, and two-eyed; 10. further more styled upside-down-wise, hip-wise, and broad-wise.

IV. Devadūta-Vagga (p. 132—150) 10 Suttas: —

1. On filial piety; 2. on a threefold way to the suppression of selfishness and the like; 3. on three causes for the rise of kamma, and their extinction; 4. how the Buddha lives at ease; 5. on the three messengers from the gods (old age, sickness, and, death); on some punishments of the bad; Yama's wish to convert himself to the doctrine of the Buddha is spoken of; 6. how great an interest the angels (Tāvātimsā devā) take in the observance of Uposatha on the 8th, 14th, and 15th day of the lunar fortnight; 7. only those that are free from lust, hatred, and delusion and are released from birth and the like can declare themselves models for others; 8. how the future Buddha, although he had been delicately nurtured, abandoned the pride of youth, of health, and of life; 9. on the threefold pride; 10. on the influence of self, of the world, and of the Dhamma of the Blessed One.

V. Cūla-Vagga (p. 150—155) 10 Suttas: —

1. If faith, offerings, and men worthy of them are present with him, a noble man produces much merit; 2. on three things in which a faithful man rejoices; 3. on the conditions under which one is fit for preaching the truth to others, or 4. a (religious) speech may take place; 5. three enactments made by the wise and good; 6. the presence of virtuous ascetics gives men many opportunities of merit by deed, word, and thought; 7. on properties of aggregated and non-aggregated things;

8. through a faithful head of the family all around him increase in faith, moral conduct, and wisdom; 9. exertions to be made against bad dispositions, towards good dispositions, and with the intention to endure bodily pains; 10. a bad Bhikkhu is to be compared with a robber that lives in an inaccessible place, haunts jungles, and is under the protection of mighty persons.

VI. Brāhmaṇa-Vagga (p. 155—173) 10 Suttas: —

1.—2. By threefold restraint one gets comfort after having departed from this life; 3.—5. on three immediate results of the Dhamma; 6. on three reasons by which death now rules on earth; 7. he that prevents men from making offerings to ascetics of the opposite party, falls into three dangers, he must, however, fulfil five conditions in order to render his almsgiving highly meritorious; 8.—9. on the three vijjās in the buddhistic sense of the word; 10. on three miracles, one of them being more excellent than the other two.

VII. Mahā-Vagga (p. 173—215) 10 Suttas: —

1. Three equally enervating doctrines on the actual individual experiences of men, as propounded by some ascetics and brahmins, are refuted and Buddha's own doctrines taught in extenso; 2. there is an outlet from the threefold fear of old age, of sickness, and of death; 3. on three classes of high seats, styled divine, great, and noble; 4. on Sarabha, the braggart and vain imitator of the Buddha; 5. there needs no official tradition nor subtile reasoning and the like, in order to ascertain the true doctrine; four consolations arrived at by one whose mind is pure; 6. on the same subject-matter as before with slight differences in tenor and wording; 7. on three subjects of discourse; on those that are versed in it, or not; strictly speaking, there is only one object for discourse and deliberation; 8. on the difference between rāga, dosa, moha; on the special causes for the rise and development of these dhammās as well as for the

getting free from them; 9. on the three roots of sin and of goodness, considered, besides, in their consequences; 10. on three forms of the Upasatha, viz:—gopālakūposatha, nigaṇṭhū, and ariyū; the last named again is subdivided into brahmū, dhammū, saṅghū, silū, and devatū; the eightfold Upasatha is exalted, reference being made to the saying:—human royalty, if brought near divine bliss, appears to be miserable.

VIII. Ānanda-Vagga (p. 215—228) 10 Suttas: —

1. On rāga, dosa, moha, and on the way to get rid of them; 2. a simple method to solve the question of the real possession of truth, and so on, when laid claim to by various teachers; 3. on sīla, samādhi, and paññā, styled here sekha; 4. on three 'purities', as contrasted with those which were taught by Nātaputta; 5. the four elements undergo alterations sooner than does a disciple having faith in the Buddha, Dhamma, and Sangha; 6.—7. on the three bhavas, how they appear and perpetuate themselves; 8. not every religious life bears fruits of holiness; 9. on the perfume of righteousness; 10. the Tathāgata is able to cause his voice to be heard through the whole universe; prophecy about Ānanda.

IX. Samāna-Vagga (p. 229—239) 10 Suttas: —

1. There are ascetics by mere imagination and in reality; 2. the three sikkhās (adhisīla, adhicitā, and adhipaññā) are indispensable to a Bhikkhu; 3. and these three suffice; 4. thence a Bhikkhu is called sekha; 5.—7. further explanation of the three sikkhās, in which everything coincides; 8. the three sikkhās defined; 9. as in 8, the third sikkha, however, is defined differently; 10. only those that are fond of sikkhā and urge it on others, deserve praise.

X. Lonaphala-Vagga (p. 239—258) 10 Suttas: —

1. Mind is released not by supernatural power, but by a threefold training; 2. on heretical modes of renouncing all ease in dress, food, and couch, and the

opposite of these in the 'Doctrine and Discipline' of the Buddha; 3. on three *parisās*, styled *aggavatī*, *vagga*, and *samaggā*; 4.—6. the *Bhikkhu* is likened to a wellbred horse; 7. he should not be like a rough cloth, but 8. like a fine one; 9. reason, why for the same trifling sin one goes to hell, and another suffers pain in this world; 10. on the gradual progress in ecstatic meditation, the first step of which is the extermination of gross sins.

XI. *Sambodhi-Vagga* (p. 258—265) 10 Suttas: —

1.—2. On the perfect Enlightenment, and its consequences; 3. *Bhikkhus* are allowed only to smile moderately, if they are rejoiced by the *Dhamma*; 4. in indulging in three things there is no satiety; 5. how important it is to guard one's mind; 6. to have a benevolent mind; 7.—8. on three causes of *kamma*, viz, *lobha*, *dosa*, *moha*, and their negative counterparts; 9—10. also on three causes of *kamma*, viz, an object, past, future, and present, from which *chanda* arises or does not arise.

XII. *Āpāyika-Vagga* (p. 265—273) 10 Suttas: —

1. On three future inhabitants of hell; 2. on three persons difficult to meet with; 3. on three persons widely differing from each other; 4. on three other persons; 5.—6. on three failures and successes; 7. on three other failures and successes; 8. on three 'Purifications'; 9., as in 8, the third Purification, however, is explained differently and more in detail; 10. on the three 'Silences' (partly identical with 8).

XIII. *Kusināra-Vagga* (p. 274—284) 10 Suttas:—

1. Offerings bring no great reward to a *Bhikkhu*, if he is slothful, on the contrary they bring great reward to him, if he is strenuous; 2. reasons why, in company of *Bhikkhus* who are contentious, one cannot attain perfection, but one can certainly do so in company of *Bhikkhus* who live together in concord; 3. the *Bhikkhus* are fully entitled to be joyful; 4. on three teachers; 5. in three

things in which one will never believe, when dying, that he has done enough; 6. simile illustrating covetousness, malevolence, and sinful thoughts; 7. women go to hell for three reasons; 8. pride, vanity, and indecision are obstacles to complete salvation; 9. three beings prosper secretly, and three others shine in the open air; 10. men in their anger are likened to lines drawn in stone, ground or water.

XIV. Yodhājīva-Vagga (p. 284—292) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war; 2. three parisās are named; 3. what friend one should resort to; 4. all saṅkhāras are impermanent, painful, and unreal, 5. Gotama Buddha versus Makkhali as regards kamma, kiriya, viriya; 6. three kinds of success and increase are named; 7.—9. on three sorts of horses and Bhikkhus; 10. by perfect sīla, samādhi, and paññā a Bhikkhu is accomplished in every respect.

XV. Maṅgala-Vagga (p. 292—294) 10 Suttas: —

1.—4. By reason of three things one goes to hell or heaven and, 5—8. one eradicates or holds on to self and produces much demerit or merit; 9. three modes of paying reverence; 10. by good conduct in deed, word, and thought every part of the day is lucky.

XVI. Acela-Vagga (p. 295—299) 13 Suttas: —

1. Details of certain bodily tortures practised by the Acelakas; 2. details of certain mental exercises in conformity with the doctrine of the Buddha; 3.—12. by reason of three things one goes to hell or heaven; [13]. supplement on the practice of three kinds of samādhi (suññatā, animitta, appanīhita) against lust, and so on.

Sum total of the Suttas: — 163.

## APPENDIX No. 2.

### ALTERATIONS AND CORRECTIONS

SUGGESTED AND MISPRINTS POINTED IN THE PRINTED TEXT.

Page.	line.	
14	22	for kusalā dhammā insert kusālānaṃ dhammanāṃ.
17	13	for ekadhammaṃ insert ekangaṃ.
22	25	appaṭi bhāgo omitted after appaṭisamo.
23	5	for arahāṇa insert arahato.
29	31 & 37	insert duggatiṃ after ayāyaṇa
	34	after bheda insert paraṇ.
32	5	for loke insert lokaṇ.
33	20	insert yaṇ after passāmi.
	22	omit mahāsā before vajjānīti.
34	5	for dhammassā read dhamma vinayassāti.
35	11	before eva meva kho commencing in 11 line, and the subsequent paragraphs add seyyathāpi bhikkave &c.
39	14	for vāyameṭi read vāyamati.
		for ārambhati in this page read ārabbhati.
41	29	for dukkaasānaṇaṇ read dsaṇṇaṇ.
43	30	for vūpsam read vūpasam.
44	6	for katasmiṇ and all subsequent places in which it occurs in this page insert katamasmiṇ.
47	5	for bhaddante read bhadante.
52	3	for bhariyā read hiriyā.
54	9	omit ca after āpanno.
60	21	insert dwe before bhikkave.
	26, 30	insert vā after devā
	29	insert gati after aṇṇatarā.
61	7	omit ca after samatho.

Page.	line.	
64	16	for lobhakkaya insert lobhakkhayāya.
67	31	for yadidaṇ read tayidaṇ
69	18	after bhikkhave insert sammā.
71	35	insert parisāyaṇ after yassaṇ.
74	5	omit tena and labhitvā in this line.
	16	omit tena lābhaṇ labhanti te taṇ.
76	27	insert dwe after bhikkhave.
81	4	insert anāsavaṇ sukkhaṇ for anāsava sukkhaṇ.
84	15	for bhikkhave read bhāraṇ.
88	24	insert ca before gahapati and not after it.
90	2	insert dhammehi after bhikkhave.
	26	add kho after imesu.
91	3 & 8	for anattānaṇ insert attānaṇ.
	28	add dwe after bhikkhave.
94	27	for sākalyaṇ read sākhalayaṇ.
98	18	omit āsavānaṇ before veranaṇ.
99	34	omit āsavānaṇ before veranaṇ.
101	5	for bhaddante read bhadante.
106	26	for padesu read padese.
	27	insert abhisitto after muddāvasitto.
109	20	read nā arājakaṇ for nāma arājakaṇ.
	21	insert aññatarā for aññatro.
111	15	add te after niṭṭhitaṇ.
112	10	after cakkāṇ add chahi māsehi niṭṭhitaṇ chā rattunchitaṇ.
	24	for avaṇkatā read avaṇkattā.
113	18	for mataññū read mattaññū.
114	21	after paṭipadaṇ insert paṭipaññoḥeti.
115	2	for vo read kho.
	3	for samano Gotamo read Samane Gotame.
117	6	for nimantanti read nipatanti
	27	omit eva after evaṇ.



Page.	line.	
	33	for uttāniṇ read uttāni.
120	8, 15, 22	after svāyaṇ read arahāvā.
121	11, 12, 13	after labhanto insert vā.
124	7	for kapaṇ read kopaṇ.
	8	add bhikkhave after seyyathāpi.
125	24	insert paṇṇāya after samādhinā.
128	7	for evaṇ read ehaṇ.
	10	for athahetu read; attahetu.
129	30	for c'ubhayaṇ read cūbhayaṇ.
	34	for dhammaṇ read dhanaṇ.
130	5	add pana after dwicakkhuṇ.
	14	add brahmacariyaṇ after parisuddhaṇ.
134	23, 28	for uppaṇṇe read upapaṇṇe.
140	9	for vediyasi read vedissati.
	11	for s. yunjaṭi, s. gāhaṭi, s. bhāsaṭi read s. yungitvā, gahitvā, bhāsitvā.
	23	add bhante after sakkhissaṇ.
142	25, 30	for metteyyā read matteyyā.
	28	add yaṇ after cātuddasi.
143	6, 9, 20, 25	for metteyyā read matteyyā.
144		for cātuddasi and paṇcadasī in this page and next read c. dasiṇ p. dasiṇ.
146	5	for assutvā read assutavā.
147	11	for santā read sattā.
	15	for yo mado read ye madā.
148	3	for pāpiṭṭhaṭaro read pāpiṭṭhatare.
150	7	for so after antakaṇ read yo.
153	18	for sārī rikam read sārīrikāraṇ.
	19	for amanapaṇ read amanāpānaṇ.
154	16	omit ca after sānuvājjo.
155	18	for anuppatto read anuppattā.
156	5	for avoca read avocun.
	24	for annatra read aññatara.
	28	after dhammo add sandiṭṭhiko dhanamo.

Page.	line.	
157	30	after dhammo add saṇḍittḥiko dhammo.
158	37	after nibbānaṇ add saṇḍittḥikaṇ nibbānaṇ.
160	14	for visamābhī bhutānaṇ read visamā lobhā- bhibutānaṇ
	28	omit honti after pi.
161	27	for yena insert tena.
162	10	for pañca saṇṇāgate read pañcanga sa- mañnāgate.
	26	for dānā read dānāni.
170	7	for uḍapādā read uḍapādi.
	14	for rāja purisāyaṇ read rājaparisāyaṇ.
171	17	for antarā read anantarā.
172	2 3 & 5	for ca read vā.
	14	for sampannassa read samāpannassa.
	16	for antarā read anantarā.
179	14	for pariyantesu read pariyayantesu.
180	9	for maggo read ariyo.
	14	for samvattanti read samvattati.
186	34	for paribbājako read paribbājakā.
193	3	for sakata read sukata.
195	27	for hati read hoti.
196	2	for ahaṇ read ayaṇ.
	18	for anuvassena read anussavena.
198	23	add puggalo after bhikkhave.
199	10 & 11	the correct rendering of these two lines is:- anusuyyāya mānaso sammā aññāyabhāsati. anumodeyya subhāsitaṇ dubbhaṭṭe nāvasā- daye.
	12	for uparambhaṇ read upārambhaṇ.
	14	for aññā nattham read annā tatthaṇ.
201	26	for bandhena read bandhanēna.
202	16	for tathā read yathā.
203	3	for dukhaṇ read dukkhaṇ.
206	6	for Visākke read Visākhe.

Page.	line.	
157	30	after <del>dh</del> hammo add sanditt <sup>h</sup> hiko dhammo.
158	37	after duggan <sup>h</sup> hō add sanditt <sup>h</sup> hikaṇ nibbānaṇ.
160	14	for visalesessāmi-ātānaṇ read visamālobhā- bhi bhiṭṭanaṇ.
	28	omit honti after pi.
161	27	for yena insert tena.
162	10	for paṇca samannāgate read paṇcangas!
	25	for dānā read dānāni.
170	7	for udapādā read udapādi.
	14	for rāja purisāyaṇ read rāja parisāyaṇ.
171	17	for antarā read anantarā.
172	2 & 3	for ca read va.
	14	for sampannassa read samāpannassa.
	16	for antarā read anantarā.
179	14	for pariyañtesu read pariyāyañtesu.
180	9	for maggo read ariyo.
	14	for samvattanti read samvattati.
186	34	for paribbājako read paribbājaka.
193	3	for sakata read sukata.
	8	for sukhiṇ read sukhaṇ.
195	26	for hati read hoti.
196	2	for ahaṇ read ayaṇ.
	18	for anuvassena read anussavena.
198	23	add puggalo after bhikkhave.
199	10 & 11	the correct rendering of these two lines is:- anusuyyāya mānoso sammā daññāya bhāsati anumodeyya subhāsitaṇ dubbhaṭṭe nāva sādaye.
	12	for uparambhaṇ read upārambhaṇ.
	14	for aññānatthaṇ read aññatattaṇ.
201	26	for bandhena read bandhanena.
202	16	for tathā read yathā.

203	3	for dukhaṇ read dukkhaṇ.
206	6	for Visākke read Visā' ie.
	26	for sabba <sup>add sar</sup> sabbi bhutā
209	2	for ūs <sup>add</sup> bhūtānaṇ
	9	add sāvaka after Bhagavato.
211	23	for sabbapāna bhūtānukampi read sabba. pāna bhūtāhitānu kampi.
212	12	omit viharāmi after paṭivirato.
	37	omit pahūta before mahāsatta ratanānaṇ.
213	6	for ekaṇ read etaṇ.
		for nāgghanti read nāgghati.
215	7	for guṇaṇ read guṇā.
	13	for maṇiṇ read maṇi.
	15	for hātaṇ read hataṇ.
218	32	for saddam read sadan.
219	15	insert taṇ after Ānanda.
222	31	for anatattham read annatattham.
225	30	for Mālagandho read Mūlagandho.
226	9	after saraṇaṇ add gato.
	31	for suppuriso read sappuriso.
227	30	after tasmiṇ add saḥassadāloke.
231	26	omit sabbaṇ after sabbaṇ.
233	25	for khaddakāni read khuddakāni.
235	10	for dwe read deve.
237	19	omit idaṇ after ekaṇ.
239	9	add ahaṇ after evarūpassa.
	11	for bhikkhum read bhikkhu.
242	33	for sammaggā read samaggā.
243	23	insert avivādamānā after sammodamānā.
253	33	omit na after sandhamati.
263	10 & 11	for niddānaṇ read nidānaṇ.
265	11	for nivaddheti read nivattheti.
277	26	for pakāmi read pakkāmi.
281	6	omit vā after rañṇe.

- |     |         |   |
|-----|---------|---|
| 281 | 6       | for sammattano read samamattano.                      |
| 282 | 22      | for npasamhāsi read npasamhāri.                       |
| 286 | 30      | for dugganho read duggandho.                          |
| 287 | 30      | omit desessāmi. after purisa khaḷunke.                |
| 288 | 24 & 35 | for bhesajjapārikkhānaṇ read bhesajju<br>parikkhāraṇ. |
| 289 | 8       | after paṭipadāti insert yathābhūtaṇ.                  |
|     | 11      | add gilāna after senāsana.                            |
| 289 | 25      | add ca after javana sampanno and<br>vannasampanno.    |
| 290 | 9       | after gilāna add paccaya.                             |
|     |         | for parikkhānaṇ read parikkhāraṇ.                     |
|     | 13      | omit bhikkhu after bhikkhave.                         |
|     | 20, 29  | for parikkhānaṇ read parikkhāraṇ.                     |
| 293 | 19      | omit ca after sānuvajjo.                              |
| 294 | 10      | omit ca after ananuvajjo.                             |
|     | 17      | insert yehi for ye.                                   |
|     | 18      | insert sattā after majjhantikasamayaṇ.                |
|     | 20      | insert yehi for ye.                                   |
| 295 | 13      | insert sanda after nakkhikā.                          |
|     | 21      | for dvīhikaṇ insert dvāhikaṇ.                         |
| 296 | 3       | for kesamassu loc. no read kesamassu<br>locako.       |
|     | 35      | omit ya after bhīvaṇā.                                |
| 297 | 3       | add samādhi after canda.                              |
| 299 | 16      | add ime before tayo.                                  |
|     | 31      | for nipāti read nipāto.                               |

## APPENDIX No. 3.

GLOSSARY OF TERMS, PROPER NAMES ETC.  
IN THIS TRANSLATION.

---

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## APPENDIX No. 4.

### LIST OF ERRATA IN THE PRESENT ENGLISH TRANSLATION OF AṄGUTTARA NIKĀYA

- 
- p. 3. Note\* for passions read fascination.
- p. 5. § 3. read than doth so also in §§. 4. 5. 6. 7. 8.
- p. 9. Note† for place read state.
- p. 10. § 7. read any other state.
- p. 11. §§ 3. 4. 5 read if he should practise.
- p. 22. § 9. read declare a.
- p. 29. N 2. 14. read assiduously for assidiously.
- ... 19. for pamukula read pamsukūla.
- p. 37. 11. for triratana read tiratana.
- p. 38. § 4. dele an.
- p. 47. § 13. 17 for at least read not.
- p. 51. Note 2. l. 11. bracket supposed...Nikāyas
- p. 66. § 1. after cut read off.
- p. 70. l. 24. for par excellence read most excellent.
- p. 76. l. 4 omit and
- p. 78. l. 13. sammūlho-troubled in mind, not unconscious.
- p. 79. l. 14. 21. for leading read lead.
- p. 86. l. 15. for the same turn of mind (samacittā) read  
subdued mind. So also infra last line of  
page and p. 87. ll. 8, 13 and note l. 2.
- p. 89. Namō tassa etc is repeated thrice
- p. 90 last line. for into read after, so next page line 11
- p. 95. l. 20. for does read does not.
- p. 100. § 9. for as read like.
- p. 117. § 17. read Chapter on Attainments.
- p. 150. l. 4 omit, by
- p. 151. l. 16. after blind read man.
- p. 161. Note dele an.



- p. 168. l. 3. after Sandal read wood.  
 1. 13. for seeing read serving.  
 1. 15. for were read was
- p. 169 l. 19. read seeing Nibbāna, to.....
- p. 169. N. 2. 9 read I, seeing Freedom Bliss, Nibbāna seeing
- p. 182. 24. for practises read practices.
- p. 190. n. 1 line 13. read He also has attained.
- p. 201. l. 2. for error read ignorance.
- p. 202. l. 11. after conflagration put comma and omit capital T.
- p. 224 § 5. for relinquishly read relinquishes.  
 so also in next line.
- p. 254. l. 17 for ceases read ceasing.
- p. 262. l. 21. for of read for.
- p. 275. l. 3. for plaint read pliant.
- p. 278 l. 8. 9 for whetted read wetted
- p. 287 Note 3. for given read give.
- p. 287. 289. 1. for adultery read fornication.
- p. 288. Note omit the.
- p. 289. 1. for satisfy him with, read make him take his fill of.
- p. 293. 5. after Him insert a full stop.
- p. 294 15. for whetted read wetted.
- p. 309 475. read mouthfuls.